8. SHAIKH-UL-HADITH
MAULANA MUHAMMED ZAKARIYA
AND HIS KHULAFA

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1. Family background

As has already been discussed in the family background of Maulana Ilyas, the uncle of *Shaikh ul-Hadith*, Maulana Zakariya, Kandhla was a place to which a large number of *Ulama* and *Urafa* belonged. Maulana Muhammed Ismail, his grandfather lived there at Hazart Nizamuddin in Delhi. He had three sons. The eldest son, Maulana Muhammed had taken the place of Maulana Ismail in the Bungalow Wali Masjid, where he taught people of Mewat. The middle one was Maulana Yayha and the youngest son was Maulana Muhammed Ilyas, the great founder of the *Tablighi* Movement.[1]

Maulana Muhammed Yayha, father of Maulana Zakariya was born in 1287 A.H.[2] His *tarikhi* name was Buland Akhtar. He was an intelligent and active child. He had memorized the Quran at the age of seven and made it routine exercise to recite one Quran daily. He started learning Arabic from his father. He would usually get up in the late night along with his father. Then Maulana Yayha studied *Hadith* from Maulana Gangohi.When due to his illness, Maulana Gangohi stopped teaching, he continued to study *Hadith* under Maulana Khalil Ahmad Saharanpuri.Maulana Khalil

was so impressed with him that he persuaded Maulana Gangohi for a *Daurah* of *Hadith*. After this *Daurah*, Maulana Yayha continued to stay at Gangoh. It was only after the death of Hazarat Gangohi that he left Gangoh for Saharanpur. Maulana Gangohi had immense love for him and would become restless if he did not see him for sometime.

Maulana Khalil also played a key role in Maulana Yayha's getting *Khilafat* and *Ijazat* from Maulana Gangohi.

Maulana Yayha then become a teacher in Madrasa Mazahir-e-Uloom.Writing about his qualities, Maulana Aashiq Ilyas says:

> "Maulana Gangohi regarded Maulvi Yayha as the stick of an old man and the eyes of a blind...... He passed 12 years with him till he (Maulana Gangohi) expired...... Maulana khalil Ahmad had so much regard for him that he gifted him the turban which he had received from Maulana Imdadullah Muhajir Makki. While keeping the turban on his (Maulana Yayha's) head, Maulana Khalil had remarked that till now he was its trustee but from then onwards he (Maulana Yayha) would take that responsibility.

He then gave him the permission to pledge others."[3]

Maulana Yayha taught *Hadith* in Mazahir-e-Uloom from 1328 A.H. onwards for five and a half years. He died on 10th Dhi-Qaad 1334 A.H. He was survived by his only son, Maulana Zakariya.[4]

Maulana Yayha was a man of tremendous all-round qualities. He was a religious scholar but was also an *'Arif'*. He always remained eager to serve the people. He was an extremely simple man in his life but at the same time was intelligent and witty.[5]

Maulana Zakariya's mother was a woman of duty, dignity and character. *Shaikh ul-Hadith* says in his autobiography, *'Aap Biti'*, that his father told him many times about his intense desire to marry his mother because of her good looks and nature and he often prayed for her.[6]

2. Birth And Education

i) Birth and Early Childhood

Maulana Zakariya was born at Kandhla on 11th *Ramadhan* 1315 A. H. At that time his mother was living in the house of her step mother, named Maryam. She was a pious, gracious and charitable lady. The senior members of the house, after returning

from *taravih*, went to congratulate her on Maulana Zakariya's birth. Amma Maryam offered them sweets.[7]

Maulana Zakariya, in his book *Shari'ah Wa Tariqat*, expresses his feeling of unhappiness that he could not see Haji Imdadullah Muhajir Makki, *Hazrat* Qasim Nanautavi and Maulana Ismail Jhinjhanvi. Muhajir Makki died after two years of Maulana Zakariya's birth at Mecca, Maulana Nanautavi, after eighteen months, and Maulana Ismail died just after twenty days of his birth. Maulana Ismail is said to have remarked at hearing the news of his grandson's birth that his replacement had already arrived in world and the time was now near for his own departure.[8]

Among his other forefathers and relatives, he mentions several names with whom he had chance to pass some moments of life. These included *Hazrat* Gangohi, who died when his age was eighth years, Maulana Khalil Ahmad who was his teacher, guide and mentor, *Shaikh-ul-Hind* Maulana Mahmood Hasan, Shah Abdur Rahim Raipuri, Maulana Ashraf Thanavi, Maulana Hussain Ahmad Madani, Shah Abdul Qadir Raipuri and Maulana Muhammed Ilyas.[9]

Maulana Zakariya's first two and a half years of life passed at Kandhla. He was a naughty child who would revel in breaking the pots of his house. While his mother scolded him , his maternal grandmother used to defend him. She would say: "I want

my grandson to be happy and if he feels glad in breaking my pots, let him do so."[10] He would often ride the shoulders of Maulana Saeed Ahmad (the elder brother of Maulana Madani), who would do all the work in the same condition. The children of the family were normally made to start learning at the age of four or five. But the naughty Zakariya did not do it till the age of seven. His grandmother would often be angry with his father on account of this. Maulana Zakariya, in his autobiography, remembers her utterances: "This bull (Zakariya) is growing to touch the sky. What you want him to do? Would you make him mend the shoes like a Shoe-maker (chamar) or would you make him cleanse the toilets."[11] At this his father would say, "*Aapa*, let him play now, for these are the days of playing. Once, he joins the studies, he would not be able to leave them before he goes to grave." Maulana Zakariya's education at last started with *Qaida Baghdadi.*

ii) <u>Education</u>

At the age of eight years Maulana Zakariya started regular studies. After the death of Hazarat Gangohi, Maulana Yayha started teaching at the *'Khanqah'* itself. One of the eighty students, who received lessons from him was Zakariya. They were taught *Qaida Baghdadi* as well as *Hamasa* and *Hidaya Awwaleen.*[12]

Maulana Zakariya studied for next ten years in the same Madrasa under the guidance of his father, who would keep an eye on his every activity. He studied initial books of Urdu and Persian under Maulana Mohammed Ilyas and also memorized the Quran.[13]

Maulana Zakariya came to Saharanpur along with his father in 1328 A. H. Saharanpur by then had achieved a position of prominence as a big centre of religious studies. Maulana Yahya joined Madrasa Mazahir-e-Uloom as a *Mudarris* and Maulana Zakariya as a student. He started learning *Hadith* from his father. Soon his love for the study of *Hadith* grew immensely. In 1333 A. H., he studied the *Sahah-e-Satta* (six authoritative books of *Hadith*) except *Ibn-e-Majah* from his father. Then, in 1334, he received the lessons on *Sahih* al-*Bukhari* and *Tirmidhi* from Maulana Khalil Ahmad Saharanpuri, whose guidance in spiritual and educational pursuits ultimately made Maulana Zakariya one of the most renowned scholars of the world in the twentieth century.[14]

When Maulana Khalil Ahmad started writing the commentary of Sunun *Abu Daud*, he made Maulana Zakariya his assistant. Maulana Khalil Ahmad guided him in collection of the materials and the sources thereof. Maulana Zakariya collected the excerpts from different books and would compile them before

presenting to his guide. He would select from them the material of his choice. Then, he would dictate him the side-notes. Thus, the completion of *Bazlul Majhud* which had five big volumes gave Maulana Zakariya an opportunity to develop a taste for writing, compiling and editing and he became an expert in his own in the science of *Hadith*.[15]

Maulana Zakariya's student life was strange mixture of carelessness in the beginning and utmost involvement in its later part. Writing about his initial training, Maulana Zakariya says:

> "My initial training was based on very strict principles. Till the age of seventeen, I was not permitted to mix with others nor was I allowed to go anywhere except in the company of my father and uncle. I was not even allowed to take lessons in the Madrasa from anybody except them. It was impossible for me to even sit in the *majlis* of Mulana Khalil Ahmad in the absence of my father and uncle, because they feared that I might talk to somebody else. I was given permission to talk only with two or three persons, I could not go to my house alone and I could not even join

the *Salat* with *jama'at* except under the supervision of specified persons. If I were to describe the happenings of those days, it would become as lengthy as *Alif Laila*. I just can't tell what sort of violence I experienced and I passed my life like the prisoners undergoing rigorous punishment. But I thank Allah again and again that His graciousness made me endure all this. It is the beneficial effects of the same endurance which I am witnessing now.[16]

"I did not have the courage to wish anybody or to stand on my own near somebody in the *Jama'at*. If a stranger wished me *salaam* I would immediately become answerable and would have to face the questions on his whereabouts. If it happened that a person who had stood near me in the previous *jama'at* again stood near me, I would become so much frightened that I would discontinue the *Salat* and would go away from there."[17]

The hardships that Maulana Zakariya faced during his student-life are reflected in almost every incident that he tells. Thus, describing another incident, he says:

> " In 1338 A. H. when I was fifteen, my mother became severely ill; my father sent me to Kandhla to look after her, but, at the same time, gave me so much home work that it would not be completed even in sixteen hours. I had to write hundred meanings of the names of historical places and to make several translations with the help of other books, to have a lesson from my uncle, to recite a *Manzil* of the Quran daily and then to recite the Quran in front of my grandmother, who was a *Hafiz* and to teach two or three lessons of *Gulistan*, *Bostan* and *Yusuf Zulekha* to late Haji Mohsin."[18]

It is worthwhile here to note another interesting incident:

> "Because I hardly had a chance to put on a good dress, my mother had a strong desire to see me wearing decent clothes.

She would, however, not stitch that for me as she feared my father. The illness fanned her desire and she expressed the same before my aunties. All of them prepared a nice dress for me. My father had just reached Kandhla to inquire about my mother and me. When I was just coming out of the room dressed in the new clothes that I saw my father entering the house. His eyes became red like a lion and I became as if I were a monkey in front of him. He shouted, "come!" when I reached near him, within few minutes, I found my costly shoe in his hand hitting my head, and he was shouting the same sentence repeatedly, "did I send you for becoming a beloved!" The ladies of the house gathered there to help me but *Abbajan* shouted them down, "who ever comes to his rescue, I will hit her with the shoe." I am not exaggerating in saying that the shoe hit my head about hundred times. Thanks God, it was not with the heal of the shoe;

> so it did not cause wounds in the head. However, my mind had received the best treatment. The dress was kept for different ceremonies in the family and the shoes were gifted to Zaheer ul-Hasan and I was back in my old dress and shoes."[19]

It is clear from a number of anecdotes described in his autobiography that Maulana Zakariya had to live under extraordinarily strict supervision, that often bordered suppression, of his father. Apart from the incidents quoted above he also describes another one when he could not go home for celebrating *Eid* :

> "It happened in 1328 A.H. when I was thirteen and my first Idd in saharanpur was approaching. Before that I had celebrated in Kandhla only when I was four. Still I remembered the scenes of excitement of children going to *Idgah*. On about 15th of *Ramadhan*, my father lovingly said to me "Do you want to celebrate *Eid* in Kandhla?" "Yes," I said loudly. On this, he said that he would send him on 29th.

It is still fresh in my memory how every day became an *Eid* for me and every night *Shab-e-Qadr*..... On the morning of 29th, I was waiting for the message for permission. At about 11 O'clock, he called me and said in a commanding voice, "there is no need to go." I was not allowed to cry but I couldn't control my tears which gushed from my eyes. I came to my room and wept badly. May Allah forgive me, I spoke whatever came in my heart. ' What was the need of this false promise; being a buzurg he cheats me; had I pleaded him? He had promised me himself.' That day, and the next day of Idd became *Muharram* for me. My father was witnessing the redness of my eyes and tears but did not utter a single word. On the day after Idd he remarked 'I wanted to send you but I did not like the excessive happiness that you felt."[20]

Maulana Zakariya was given a special treatment in his

studies also by his father. When he had reached the stage of studying *Hadith* in Mazahir-e-Uloom, his father had stopped beating him but often scolded him sharply. He had to follow the rules different from others. He writes :

> "I did not read *Mishkat Sharif* with the help of translation.... It was a crime for me to see the translation of *Mazhar-e-Haq*, but I had to see the *Hidaya* and *Talveeh*.... One rule of studies was that I had to tell about every *Hadith* whether it was consistent or inconsistent with *Fiqh-e-Hanfia*. If it was inconsistent, it was to be supported by the logic given by that *Fiqh*..... If somehow I failed to answer a question on *Hadith*, I had to face severe rebukes."[21]

3. Services at Mazahir-e-Uloom and Miscellaneous Events

Maulana Zakariya became *Mudarris* at Mazahir-e-Uloom in 1335 A.H. At the time of the announcement of his appointment, Maulana Idris Kandhalvi, who later on became a reputed scholar

and a *Mudarris* at Jamia Ashrafia, Lahore, gave him some advises that helped him cosiderably. He told him that the style of teaching in Madrasa was different from that with which he was taught. He also advised him to question students too much about their lessons; otherwise, the students would prove him an incompetent teacher and he would have to be removed. The initial books which he had taught were *Usul-ash-Shashi* and *Ilm-al-Sigha*. He had not,by then, studied those books. Despite that he was able to give commanding lectures on the topics of the books and the students were highly impressed. The developments of instant rapport with the students silenced his detractors, who were unhappy at his appointment as a *Mudarris* in that young age. The *Mohtamim* who had initial reservations also felt satisfied with his appointment which has done mainly at the advice or recommendation of Maulana Khalil Ahmad. Shah Abdur Rahim Raipuri had proposed a salary of at least Rs.25/- for him as his marriage was approaching but Maulana Khalil Ahmad described it as against the traditions of Madrasas to give that much to a beginner.[22]

The books that were taught by Maulana Zakariya between 1335 and 1336 included *Ilm al-Sigha, Khulasa Nahw-e-Meer, Usul-ash Shashi, Qaala Aqulu, Sharh-e-Tahzeeb, Kafia, Sharh-e-Jami* etc. In 1337 A.H., he taught *Mukaamaat, Saba' Muallaqa, Qutbi Meer, Qudusi & Usul al-Shashi*. From 1336 onwards

Hidayah Awwalin and *Hamasa.* In 1338, he went to Hijaz and returned the next year. He then taught *Nur-ul Anwar* for three years. From 1341 onwards he was given the important books of *Hadith* like *Bukhari* (three chapters) and *Mishkat*. In 1344 A.H., he again went to Hijaz, where he stayed for about one and a half year. At Madrasa al-Shari'ah in Madina, he taught *Abu Daud Sharif* to the students. On his return to Mazahir-e-Uloom, the *Mohtamim* assigned him the responsibility to teach *Abu Daud* which he continued to teach for the next thirty years. From 1346 A.H. onwards, he was also asked to take the classes of *Bukhari Sharif*. During this period, he also often taught *Tirmidhi* and *Sahih Muslim*.[23]

Maulana Zakariya's love for Mazahir-e-Uloom was such as would not allow him to look for any other service. Once, Maulana Badar-Hasan, who was a sub-judge in Lucknow came to Saharanpur on his way to Kandhla. He passed some time with Maulana Khalil Ahmad Saharanpuri and inquired several people about Maulana Zakariya's abilities. When he came to know about his literary taste, he was delighted and asked affectionately to prepare for the exam of Maulvi Fazil. He told him that once he passed that examination, he would take to him to Lucknow along with him, where he would teach him English for few months. Then he would get him appear in the examination of B.A., after which

he would easily get on the appointment in the department of Theology at Aligarh Muslim University on a salary of about Rs. 300/- per month. Maulana Zakariya regretfully expressed his inability to go as he did not intend to leave Saharanpur. Maulana Badr ul-Hasan felt very bad, especially, because, he was the senior most member of the family and nobody dared to disobey him. He reproached Maulana Zakariya but he remained silent. The next day he went to Kandhla and sent Maulana Zakariya's wife to convince him. He argued with Maulana Zakariya that as he was a married man now and his wife was about to deliver, he had also the burden of marrying his sister and had a debt of Rs. 8,000/-, his salary of Rs.15/- was not sufficient. But those arguments too could not convince him.[24]

In 1345 A.H., when he returned from *Hajj*, which was performed in the company of Maulana Khalil Ahmad Saharanpuri, who did not return, he sent a letter to the authorities of Madrasa. In this letter, he suggested that as Maulana Zakariya had great attachment with *Hadith*, he should be appointed *Shaikh* ul-*Hadith*. Before that, it was not a separate post and belonged to the same person who used to be the Head *Mudarris*. Maulana Madani had, therefore, jokingly remarked that the post of *Shaikh-ul-Hadith* was created for Maulana Zakariya. When the suggestion was discussed by the patrons, Maulana Ashraf Ali Thanvi expressed doubt that

it could be a cause of displeasure for the senior teachers, Maulana Sabit Ali, Maulana Abdul Lateef,etc. Maulana Aashiq Ilahi wrote about that doubt expressed by Maulana Ashraf Ali Thanvi to Maulana Khalil Ahmad Saharanpuri. At this Maulana Khalil Ahmad replied that, if the Madrasa had any objection in that regard, he himself would bestow the same on Maulana Zakariya. This made him popular as *Shaikh-ul-Hadith* and even the majority of the letters he received were addressed in the name of *Shaikh-ul-Hadith*. Maulana Khalil Ahmad gave another suggestion which was to make Maulana Zakariya *Naib Nazim* of the Madrasa Mazahir-e-Uloom. Maulana Zakariya himself was not mentally prepared to accept that post because he feared that it would impede his research-pursuits. He requested Maulana Saeed Ahmad who had penned the letter of Maulana Khalil and Maulana Abdul Qadir Raipuri to convince Maulana Khalil not to press for the same. But they refused to accede to his request. When Maulana Khalil Ahmad inquired from Maulana Raipuri, he said that the word of *Naib* was not suitable for a man whose knowledge of *Hadith* was unparalleled in Madrasa. At this Maulana Khalil Ahmad converted the word *Naib Nazim* into *Musheer-e-Nazim* (advisor to *Nazim*). The post of *Musheer-e-Nazim* had existed in past when both Maulana Thanvi and Maulana Jamiat Ali had been appointed to the same post. Later Maulana Thanvi had resigned.[25]

After about three years, Mulana Aashiq Ilahi, *Shaikh* Rashid Ahmad and Maulana Sir Rahim Bakhsh gave the suggestion that there should be two Nazims : *Nazim-e-Ta'limat* (Studies) and *Nazim-e-Maliyat* (Finance). They suggested that Maulana Abdul Lateef should be made *Nazim-e-Maliyat* and Maulana Zakariya *Nazim-e-Ta'limat*. Maulana Zakariya strongly resisted the suggestion, but it was ultimately approved by the patrons.[26]

The beginning of service at Mazahir-e-Uloom coincides with Mulana Zakariya's excessive involvement in personal studies. He says :

> "From 35 A.H. onwards, I developed extraordinary fondness for studies. This resulted in my abandoning the dinner as it disturbed my studies. For some days my late sister would remain sitting by me while I was engrossed in books; she would put some pieces of bread in my mouth. For many years I avoided taking dinner.... then it became a habit."[27]

Maulana Zakariya worked hard and often did not sleep the whole night. Describing his life in those days, he says :

> "This was almost a routine for me to keep

busy in the day and it was also normal for me to keep awake throughout the night. *Hazrat* Madani would often say that he envied him due to this habit.[28]

"In the initial period of teaching.... I often felt weakness in the night; when I pondered over the reason I would know that, I had not taken the lunch.[29]

"That was the period of craze for the studies. From breakfast to about 11 O'clock, I would not tolerate anybody's visit with the exception of *Hazrat* Madani, *Hazrat* Raipuri and my uncle (Maulana Ilyas). If any other person known to me came, I would scold him and, if a stranger came, I would plainly ask him to come after eleven."[30]

During his teaching at Mazahir-e-Uloom, Maulana Zakariya had come very close to Maulana Khalil Ahmad, Saharanpuri, who was greatly impressed with his intelligence, sincerity and deep involvement in studies. He treated him like his own son. Describing his affectionate relationship with him, Maulana

Zakariya writes :

"Till the death of Maulana Khalil Ahmad in 1333, I would not go myself directly to meet him. Despite that, his affection for me was unlimited..... He had forbidden me to go to Maulana Majid for studying *Mantiq* (logic) because he did not like to keep away from me even for a year. The intense relationship with him developed after the death of my father following which he became like a real father for me.... When I was married for the first time, I refused to bring my wife to Saharanpur as I planned to stay at Kandhla for a few days..... *Hazrat* (Maulana Khalil) said, "who is he to refuse when I as his father had brought her after Nikah." Once when a visitor saw my regular presence in the service of *Hazrat*, he asked him if I was his son........[31]

"Once it happened that *Hazrat* decided to rusticate a student from Madrasa. I opposed it and expressed my doubts.

> *Nazim* saheb overruled me, and said that there were no reasons for doubt; the student was rusticated but soon my doubt proved right. *Hazrat* felt worried and *Nazim* Saheb was also ashamed of himself. *Hazrat* remarked that their *Qalandar* (a person with hidden knowledge used here for Maulana Zakariya) had already opposed it. It was they who did not accept his advice. I requested *Hazrat* not to worry and to do *dua*. If Allah wills , the things would be all right. *Hazrat* was extremely pleased with my answer; he prayed and the danger was gone...... It was a routine exercise for *Hazrat* in India as well as in Madina that, whenever he took meals and I was present there, he would lovingly give a piece of meat or *kabab* to me."[32]

4. Contacts

Apart from Maulana Rashid Ahmad Gangohi, under whose shadow, he passed his childhood, and Maulana Khalil Ahmad, who was his teacher, guide and spiritual mentor, Maulana

Zakariya had special relationship with Maulana Hussain Ahmad Madani, Maulana Ilyas Kandhlavi and Shah Abdur Rahim Raipuri.

i) **Shaikh ul-Islam Maulana Hussain Ahmad Madani**

Maulana Zakariya's relationship with Shaikh-ul-Islam Maulana Hussain Ahmad Madani dates back to 1327 A.H., when Maulana Madani stayed for two months at Gangoh.Maulana Zakariya at that time was doubt twelve years old. For several years, he had been staying at Gangoh with his father and had been attending the *majlis* of Maulana Gangohi reqularly. Maulana Madani used to keep fasts regularly during his stay. He would offer *Namaaz* of *Asr* in the *Masjid* of *Khanqah* and would go to the *Mazar* of Maulana Gangohi. There he would remain sitting in meditation and would leave only a few minutes before sunset. Maulana Yayha's residence was in his way. His wife would prepare many dishes for *Iftaar.* Maulana Zakariya would stand at the doors and would inform his father as soon as he saw Maulana Madani coming. Maulana Madani, after taking *Iftaar*, would go back to the masjid. This love for Maulana Zakariya continued to grow. After that Maulana Zakariya had joined Madrasa Mazahir-e-Uloom at Saharanpur. Whenever Maulana Madani traveled by train from Deoband to Roorkee or Punjab, he would utilize the gap between the two trains at the station of Saharanpur to hire a *tonga* and

would go to meet Maulana Zakariya at Mazahir-e-Uloom or his house. Describing Maulana Madani's affection for him, Maulana Zakariya writes in his autobiography :

> "And these affections had made me very informal with the seniors like *Hazrat* Raipuri. May Allah pardon me! There are still thousands of people who are witness to their affections for me and my frankness with them."[33]

Maulana Zakariya describes some interesting incidents:

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> "When Maulana Madani was returning from his last *Hajj* before Partition, I received a telegram from him that he would arrive by the Frontier Mail. This train was scheduled to reach Saharanpur at 4 O'clock in the morning. I was busy in writing when , at about 12 O'clock , I heard sound of steps coming upstairs. I saw Maulana Madani had already arrived at my room. I was immediately on my feet and remarked in a lighter vein, '*Mashaikh-*

e-*Hadith* and *Mashaikh-e-Suluk* does not avoid telling a lie and cheating even when coming from *Hajj*. Is this the time for Frontier?

"He told me that, when he reached Lahore, he saw Calcutta Mail just leaving the station and immediately boarded it. This brought him to Saharanpur much earlier and his goods were coming by the Frontier Mail.[34]

"Once during summer I was just trying to sleep when I saw Maulana Madani standing. I immediately stood up and shook hands with him. Then I asked him 'what about food', he said frankly,'if I had taken , why should I have come to you?' He was accompanied by as many as twelve persons."[35]

"Many a times it happened that, when Maulana Madani came, I was busy in *Dar-al-Tulaba*. He used to go straight to my house and would speak loudly at the door to a child -'Convey *Salam* of Hussain

> Ahmad and tell them to send immediately whatever food was there. Send soon because the train is about to come.' And, when he heard somebody asking children to call me from Madrasa, he would say, 'I don't need your *Abbaji*, I need food. If it is there send it; otherwise I am going.' It often happened that before my coming back from Madrasa he had already started or finished meal and would say, 'the people of your house disturbed you, I didn't call you."[36]

Maulana Madani was a regular visitor to the annual function of Mazahir-e-Uloom which continued without break till Partition. After the expiry of Maulana Thanavi, he became the chief-guest and the speaker in almost all such functions. It happened only twice that he could not participate owing to unavoidable circumstances. These visits further strengthened the ties between the two. It was at the suggestion of Maulana Madani that Maulana Zakariya authored "*Kaukab*" and "*Lame-al darrari.*" But, before *Lame-al Darrari* could be printed, Maulana Madani left for his heavenly abode.[37]

Maulana Zakariya describes a large number of instances

which throw light on special relationship with Maulana Madani. Once it happened that the topic of discussion between them was about the Paradise. Maulana Zakariya said to him that, "*Hazrat*, you will not go to the paradise without me." Maulana Madani replied, "Yes, why not." After about a year, Maulana Madani came to Maulana Zakariya's house. When he returned from *Dar ul-Tulaba*, he came to know that Maulana Madani had gone to visit someone else's house. When he met him, he complained why he did not wait for him to give him company. Maulana Madani said that he had not promised him to take him with him everywhere. He, however, remembered the promise and would abide by that. Maulana Zakariya was surprised to know that Maulana Madani still remembered that incidence.[38]

ii) Contact with Maulana Muhammed Ilyas

Maulana Ilyas was his uncle; so, naturally, Maulana Zakariya's contact with him was since birth. When Maulana Zakariya shifted to Gangoh, Maulana Ilyas was already there in the service of Maulana Rashid Ahmad. After that Maulana Zakariya shifted to Mazahir-e-Uloom as a student and Maulana Ilyas became his teacher. Soon, however, Maulana Ilyas left Mazahir-e-Uloom for Nizamuddin, where he led the *Tablighi* Movement to great heights. After the death of Maulana Zakariya's first wife, his

relatives and friends advised him to remarry but he refused. Even Maulana Madani stressed it many a times. But, when his uncle offered him to marry his daughter, it was difficult for him to say no and he agreed to marry. The *Nikah* sermon was read by Maulana Madani. Maulana Zakariya married the daughter of Maulana Ilyas and thus became his nephew as well as his son-in-law.[39]

Despite the fact that Maulana Zakariya was younger in age and was Maulana Ilyas's nephew and son-in-law, Maulana Ilyas gave extraordinary regard on account of his scholarly achievements. Maulana Zakariya writes :

> "Not only Maulana Ilyas, who was a deputy of my *Shaikh*, my guardian and my teacher, did shower his affections on me but his dealing with me had become such as often put me in great shame."[40]

Maulana Ilyas regularly took suggestions of Maulana Zakariya in the affairs of *Tabligh*. It was at his request that Maulana Zakariya authored several books for the specific purpose of the training of those involved in *Tabligh*. These books which later on became popular as *Tablighi Nisab* gave a new look to the movement and thus Maulana Zakariya became an ideologue for the *Tahrik* of *Da'wat*. It will be worthwhile here to quote excpert from

Maulana Ilyas's letters to Maulana Zakariya :

"I received your letter and felt delighted and honoured I am eagerly waiting for your arrival. If, according to you I am *Hazrat* (a man of high spiritual status or Saint), you are, *Mashaallah, Hazratgar* (Saint maker); otherwise, who could have cared for me if you had not been so gracious. After *Hazrat*(Maulana Khalil), you were the first to have given me so much regards...... I think, when you come, my weaknesses and faults will surface. I long for your company in the hope that it will improve and reform my ways."(5th Feb. 1931).[41]

"My dear, realizing the burden of *Tabligh*, I am writing to you out of anxiety and restlessness, as a beggar of your wishes and encouragement."[42]

"My dear, there is no doubt that your support and participation is the cause of the spread of *Tabligh*. Allah has gifted my

humble-self, this extremely beneficial, very easy and great work. My humble-self is afraid of not properly honouring this grace of God, feeling my soul to be extremely weak in becoming duly grateful to God. I will also like to express my gratitude to you for having helped me in formulating the code of *Tabligh*..... If Allah wills and as the indications are, the *Tabligh* will prosper. Then your writings will benefit not only India but whole of Arab and *Ajam* (Non-Arab). May Allah give you excellent reward. Pray for me and I will also pray."(9th Nov. 1939)[43]

"I do eagerly wait for your and Hafiz Saheb's letters because it is your hearts that have properly realized the importance and depth of the *Tablighi* Movement."[43A]

"When you ponder you will confirm how much I am dependent on your support for the Movement...... I feel it strongly that you must write a pamphlet on every topic of *Tabligh*."[44]

> "I have no words to express the restlessness out of which I am writing this. My dear friend, the proximity and the help of God; the more I feel that I am not able to welcome this great guest (*Tabligh* Work) properly and this might be the cause of loss and bad luck for me.... You will be pleased to know that last Friday there was a big *Jalsa* attended by Mews from all around and the *Tablighi* Parties of Paharganj. In that *Jalsa*, Maulana Hussain Ahmad participated in a big way. My heart is feeling great at his participation for the first time for this purpose. I request you to remember in your invocations the participants and the seekers of this *Jalsa* so that they remain firm in their resolve... "(2nd Jamadi ul-Awwal 1358 A.H.)[45]

The above quoted letters are sufficient proof of the special relationship based on mutual love for Islam, between Maulana Zakariya and Maulana Ilyas. The extreme respect which

Maulana Ilyas had for Maulana Zakariya is also clear from the following, at the beginning of one of his letters ——-

> "*Girami-e-Qadar, Aziz-e-Mohtaram, Mamba-al-Akhlaq, Was-Sheim, Madan-e-Jaud-o-Karam, Maqhzqan-e-Fazl-o-Ilm, Maulana as-Shaikh-al-Hafiz al-Hajj, Shaikh-ul-Hadith.*"[46]
>
> (Highly honourable, respected, the source of excellent nature and behaviour, the compound of graciousness and bountiness, the treasure of knowledge, our master, the senior, the Hafiz, the Haji and the great scholar of *Hadith*.)

Maulana Zakariya writes :

> "Whenever he (Maulana Ilyas) faced any problem in his *Tablighi* Movement, he would say without hesitation that, unless it was presented before the *Shaikh*, he could not take decision on it. When ever I visited Delhi, there were several issues whose clearance was waiting for my consent. Once when I went to meet uncle,

> he said that his friends were insisting to have a banner of *Tablighi Jama'at* during the *gashts*. I said "no, not at all." "Why?" asked he, I explained that the aim of *gasht* was to invite people for *Salat* in Masjid and the use of banner for *Salat* had been rejected (according to the traditions). Hearing this he said, 'May Allah give you its reward. The use of banner is post-poned."[47]

ii) <u>Contacts with Maulana Abdur Rahim Raipuri</u>

Maulana Abdur Rahim Raipuri and Maulana Yayha Kandhlavi, father of *Shaikh ul-Hadith* both were the disciples and *Khulafa* of Maulana Gangohi. Their regular contacts therefore were quite natural. Maulana Raipuri regularly invited Maulana Yayha to Raipur. When he fell ill and his illness continued for eight years, Maulana Yayha regularly went to meet and inquire about his condition. When a Mosque was constructed in the gardens of Raipur,Maulana Yayha was invited to inaugurate it. Maulana Zakariya accompanied his father . The relationship between *Shaikh-ul-Hadith* and Maulana Abdur Rahim continued to prosper after the death of Maulana Yayha.Describing his first visit to Raipur Maulana Zakariya writes:

> "my first visit to Raipur was when my age was about ten years and I used to stay at Gangoh. I went there alongwith my father. I do not remember recognizing Maulana Abdul Qadir then...... But I do remember that he (Shah Abdur Rahim) told his attendants many a times that, 'whatever sweets, etc, are there inside, give all of them to the young boy (Zakariya)'........ I do remember very well Hafiz Abdur Rahim Saheb who at that time used to bring food for Ala *Hazrat* (Maulana Shah Abdur Rahim). I became acquainted with him and in fact became quite friendly. On the instructions of Aala *Hazrat* also tried teach me swimming himself. But I could not swim despite attempting......."48

When Maulana Zakariya was appointed *Mudarris* in Madrasa Mazahir e-Uloom , Shah Abdur Rahim Raipuri, who was one of the patrons, advocated strongly that his salary should be at least Rs.25/- a month. But, privately, he told Maulana Zakariya that taking the salary of Madrasa was dangerous and he should

forsake it as soon as he could. Maulana Zakariya writes that it was due to his attention and affection that he could ultimately refuse to take the salary from Madrasa Mazahir-e-Uloom.49

Here is an excerpt from Shaikh's writing describing his relations with *Hazrat* Raipuri :

> "After the death of my father , I repeatedly saw him in my dreams till six months. I used to write about these dreams to Aala *Hazrat* because I feared my *Hazrat* (khalil) and I was more frank with Aala *Hazrat* on account of his affections. ..... Once I saw in a dream that my father gave me three books - *Kafiya*, *Shafia* and *Maqamat*. My *Hazrat* (Maulana Khalil Ahmad) was at that time in Nainital ; so I wrote to Aala *Hazrat* Raipuri. He gave the Following reply - 'Your two letters came addressed at Maulvi Abdul Qadir. I am replying late because of the reasons you know. Now I say, briefly, the meaning of first dream— there is no need for finding the meaning of every dream but whatever I think I do tell you. *Kafiya* ,*Shafia* and *Maqamat* are the

> three good news for you meaning *Mai'shat-e-Kafiya* (i.e. enough provisions) *Halat-e-Shafia* (i.e. Healthy condition) and *Maqamatas- Suluk* (i.e. High position in the field of *Tasawwuf*). These three things have been made inherent in your nature by Allah and will manifest at appropriate times........."50

Maulana Raipuri loved Maulana Zakariya so much that when Maulana Zakariya went to Hijaz alongwith Maulana Khalil and stayed there for one year. Maulana Raipuri went to Hijaz after some time and said to Maulana Zakariya," May Allah pardon me, I have come here neither for *Hajj*, nor for meeting with *Hazrat* (Khalil). It is your love that has pulled me here. I have not met for eight months, this had made me anxious[51]

5. **<u>Style of teaching</u>**

The style of teaching of *Shaikh-ul-Hadith* was different from other teachers. Normally the teachers were slow in teaching in earlier months of the year and later they become hasty. But Maulana Muhammed Zakariya was on the target from the first earlier month and would finish the course by the end of session.

He used to cover up a part of the book upto *Shawwal*. He felt easy in regularity.[52] Maulana Muhammed Zakariya did not sleep more than three hours a day when was a teacher and would advise others for the same.

6. Performance of Hajjs (Pilgrimages)

Maulana Zakariya performed his first and obligatory *Hajj* in 1388 A.H. in the company of his spiritual master and teacher Maulana Khalil Ahmad. Their caravan left Saharanpur on 2nd of *Sha'ban.* This included Maulana Khalil Ahmad and his wife, *Haji* Maqbul Ahmad, Maulana Mansur Ahmad Khan, *Haji* Anees Ahmad Ambehtavi, Maulvi Muhammed Ishaq Bereilvi, Maulvi Lateef-ur-Rahman Kandhlavi and Tufail Ahmad saheb apart from Maulana Zakariya himself. Many other joined in the way and, by the time it reached Bombay, it became 200 person strong. A ship, which was pretty comfortable, was ready then, but Maulana Khalil Ahmad did not go by it because it could not accommodate all his companions. All of them passed about twenty days in Bombay waiting for the next ship.[52A]

On 27th or 28th of *Sha'ban*, the ship left Bombay and reached Jaddah on 10th of Ramdhan. Despite feeling giddiness and nausea, Maulana Khalil Ahmad and Maulana Muhammed Zakariya regularly offered *Taravih*. After stying at Jeddah for a day,

they left for Mecca. At Mecca, they met Maulana Muhibuddin, the *Khalifa* of *Haji* Imdadullah. He advised them to go back after *Umra* on account of turbulence in the country. But Maulana Khalil Ahmad Saharanpuri was determined to continue. After passing *Ramadhan* in Mecca, they decided to go to Madina. However, Maulana Khalil Ahmad Saharanpuri stayed at Mecca as he had visited Madina several times earlier and he was advised on account of his old age not to risk the troublesome journey to Madina. Maulana Muhammed Zakariya, with some of his companions, left for Madina. At that time, in the way from Mecca to Madina, the robberers often looted the pilgrims. The caravan which consisted of about twelve camels traveled through safer way by the bank of the sea through Jeddah and then through the *Jabl-e-Ghaa'ir* which were dangerous hills. They reached Madina on 20th of *Shawwal*.They stayed there for a month and then came back to Mecca. After performing *Hajj* they stayed there for one month more and returned to Saharanpur on 8th *Safar* 1339 A.H.[53]

Maulana Muhammed Zakariya performed his second *Hajj* in 1344 A.H. in the company of his *murshid* Maulana Khalil Ahmad. This was *Hazrat*'s (Maulana Khalil) last *Hajj* and he finally migrated from India to Madina. Before leaving for *Hajj*, Maulana Khalil Ahmad appointed Maulana Lateef as Nazim and Maulana Muhammed Zakariya as *Sadr Muddarris*. When Maulana came to

know about his appointment, he was worried and asked Maulana Khalil Ahmad, "How would Bazl-ul-Majhud get completed?" Maulana Khalil Ahmad Saharanpuri shared his concern and said that it would really be impossible, because he could not do without him. It was then decided that Maulana Zakariya would also be performing *Hajj*.[54]

Maulana Khalil Ahmad left Hyderabad on 16th of *Shawwal*. He had planned to stay there for a few days before going to Bombay. A large number of people had reached the station to bid him farewell. Maulana Zakariya left the next day. After staying at Hyderabad for one week, they left for Bombay and boarded the ship on 7th of Zee-Qaad. They reached Jeddah on 21st and then traveled on camels to reach Mecca on 25th. On 8th of *Muharram*, they reached Madina and stayed there in the rented house of Maulana Sayyed Hussain Ahmad Madani. After performing *Hajj*, they busied themselves in the completion of Bazl-ul-Majhud. The task was finished on 21st of *Sha'ban*, 1345 A.H. Maulana Khalil Ahmad stayed at Madina where he lived till his death. Before coming back to India Maulana Muhammed Zakariya performed his third *Hajj* in 1345 A.H. in the name of his father.[55]

When Maulana Yusuf was going for *Hajj* in 1374 A.H., he wanted Maulana Muhammed Zakariya to accompany him, but Maulana Zakariya refused. In *Shawwal*, somebody told Alhaj Abul

Hasan Siddique that *Hazrat* Dehlavi was going for *Hajj*, and, if *Shaikh* went, he would pay for their tickets. Maulana Zakariya again refused. They continued to put pressure on him. At last he agreed. They started on 6th Zee-Qaad, 21st of March 1963 from Saharanpur passing through Jallalabad, Thana Bhawan, Jhinjhana and reached Nizamuddin in Delhi. On 10th of Zee-Qaad, 1374 A.H.[56] they left for Bombay. From Bombay he went to Jeddah by airplane. Then, he alongwith his companions, offered *Isha* prayer in *Harem Sharif*. In Madrasa Saulatiya, he was requested to give the concluding lessons on A*hadith*. After a couple of days, a *jalsa* was organized to mark the completion of *Hadith*. Then he left for Mecca on 8th of *Dhil-Hajj*. Sayyed Makki Marjuqi was appointed as their *Mutawwif*. They returned from Meena to Madrasa Saulatiya on 13th of *Dhil-Hajj*. After the publishing of *Aujaz-o-Kaukab*, *Shaikh* ul-*Hadith* had became very famous among the *Ulama* of Arabs, many of whom came to visit him. Due to his illness, he was unable to talk much to them. But Maulana Yusuf utilized the time and gave speech for two to three hours about the *Tabligh*.57

From Mecca Maulana Zakariya along with his companions reached Badr on 9th of May, 1964 and offered the *Zuhr* Paryer. Then they visited several *Mazaars* and offered *Maghrib* paryer in Masjid Araish. After *Maghrib*, the mosque used to be closed and

would not be opened for *Isha* and *Fajr*. But Maulana Yusuf delivered a long speech for about two and a half hours and offered the *Isha* paryer in thesame Masjid. Some of them stayed in the Masjid and others in *Ghaiwah Khana*.This was Maulana's first visit to Badr because it was difficult to travel on camels for it took three days. But now by vehicles it took two hours only. Maulana Zakariya reached Madina on 28th of *Dhil-Hajj* and stayed at Madrasa Sharia. From there he intended to go to Taif. His companions warned him against going to Taif because the route was not good. He, however, did not agree and reached Taif on 8th of *Safar* (20th of June). There they attended many *Ijtamas*, one of them being in Masjid-e-Abbas. On 10th of *Safar*, they came back. They also attended the ijtamas of Mecca and Jeddah. After *Asr* from Mecca they went to Hudaibiya on 23 June, where they offered the *Maghrib* prayer and reached Jeddah at *Isha*. From there they went to Pakistan and finally reached Delhi.[58]

Maulana Zakariya's fifth *Hajj* came in 7th of *Zee-Qaad*, 1386 A.H. He did not intend to go that year. Maulana Muhammed Saleem Makki saw a dream that Maulana Zakariya had reached Mecca and sent ticket and visa for him. At first, he had some reservations but on the insistence of Maulana Inam Saheb and a *Tablighi* party of Pakistan, he agreed.Maulana Zakariya went from Delhi to Bombay and then to Karachi. From Karachi he went to

Jeddah. On the way to Mecca, he performed *Zuhr Salat* in Hudaibiya and reached Mecca at the time of *Maghrib* prayer. He performed *Umra* in the night. The next day in the morning, he participated in the concluding ceremony of the books of *Ahadith* and *Tafsir* at Madrasa Saulatiya. From Mecca, they again went to Hudaibiya on 21st of *Dhil-Hajj* and reached Jeddah at the time of *Isha*. At Jeddah, Maulana Zakariya attended *ijtamas* in Masjid-e-Hanafi and Patni. Then he, alongwtih his companions, left for Madina passing through Badr and reached Madina on Wednesday at 3 O'clock. In Madina, he stayed at Abdul Aziz Sahaqi's residence. On 22nd of April, 1967 A.D. he returned to Jeddah and then to Mecca. In Mecca, he performed *Umra* for *Hazrat Murshid* (Khalil Ahmad Saharanpuri). The first *Umra* he performed for Prophet Mummad (SAW). On 26, April 1967, they left from Jeddah and reached Mecca. On the insistence of Qidwai , he stayed in his house. The next day Maulana Zakariya,Maulana Inamul-Hasan and Haroon Abul Hasan, after offering *Salat* in one of the Masjid, went to the airport. They left Jeddah for Karachi and from Karachi to Delhi.59

7. **Hijrah to Madina**

The continuous worsening of health especially the weakening of his eyesight had made it difficult for Maulana

Mohammed Zakariya to continue his scholarly pursuits. He therefore, had developed a strong desire to settle permanently in Hijaz, the land of prophet. After several postponements earlier, he ultimately left for Hijaz on 18th of *Rabi-ul-Awwal* 1393 A.H. (23 of April, 1973 A.D.). Before leaving India, he attended many functions and met a number of people at Kandhla, Jhinjhana and Thana Bhavan, where he also went to the tomb of *Hazrat* Thanavi. In Delhi, he paid visit to the tomb of *Haji* Baqi Billah. He then boarded the plane to Bombay in the company of Maulana Inam-ul-Hasan and Maulana Umar Raipuri. A large crowd had gathered at the Bombay airport to see him. He left Bombay on 26th *Rabi-ul-Awwal*. The plane had landed at Dubai where a big crowd gathered to have a glimpse of him. He pledge a large number of people there. When he reached Jeddah, he was welcomed there by a very big gathering. From Jeddah he reached Mecca and performed *Tawaaf* of *Haram Sharif*. There he had several invitations for the lunch and dinner. On 19th of May, he left along with his companions for Madina. On the way they stopped at Badr to offer a few *rakaats* of *Salat* for the cause of Badrites. In Madina they stayed at Madrasa-e-Shari'ah. After taking a bath, all of them presented themselves at the Roza-e-Nabvi. (The Prophet's grave). After a few days Maulana Zakariya was granted permission for permanent stay there.60

Maulana Muhammed Zakariya used to pass the first half of the *Ramadhan* in Mecca and the second half in Madina. In Mecca, he used to perform *Umra* everyday. In Madina, he performed *Aitakaf* near Bab-e-Saud. He also gave the final lessons on *Bukhari*. In *Jamadi ul-Awwal* , 1394 A.H., Maulana Muhammed Zakariya left Madina for a visit to India, where people had been anxiously waiting for him. From Jeddah, he first reached Karachi where a large crowd greeted him. After staying a few days at Karachi, he went to Raiwand. Then he went to Lahore. He also visited Dhaddian. He again returned to Karachi. From Karachi, he reached Delhi and then he went to Saharanpur. In the month of *Sha'ban*, Maulana Muhammed Zakariya attended the annual *ijtima* of *Tabligh* at Saharanpur. The *ijtima* continued for three days and the gathering was particularly large on account of Maulana Muhammed Zakariya's presence.[61]

Maulana Muhammed Zakariya passed *Ramadhan* in Saharanpur. For several years a number of people used to come to Saharanpur, in the month of *Ramadhan*, to pass this month in the company of Maulana Muhammed Zakariya; this year the gathering was very large and about two thousand people gathered in the last part of *Ramadhan*, who performed *Aitakaf* (Retreat) in Madrasa.[62]

Maulana Muhammed Zakariya stayed till 18th of Dhil-

Qa'dah in India, when he left for Delhi for Hijaz.[63]

The second journey of Maulana Mohammed Zakariya began on 28th of *Rajab*, 1395 A.H.[64] (6th of August, 1975 A.D.). From Mecca he went to Hudaibiya and offered the *Fajr Salat*. From Hudaibiya, he went to Karachi and then to Bombay. In Bombay, they stayed in Maulvi Muhammed Umar's house. On 8th August, 1975 A.D.Maulana Mohammed Zakariya alongwith his friends reached Nizamuddin.[65] There they offered Friday congregation prayers and after that he shook hands with a large number of people. The next day Maulana Zakariya went to Kandhla. There he first went to Eidgah to attend an *ijtama* and offered *Maghrib* prayers. From there he went to his house and stayed for few hours with the women of his family. The next day he went to Jhinjhana and then to Thana Bhawan. First in Thana Bhawan he went to the tomb of Maulana Thanavi and then to *Hazrat* Hafiz Saheb and then they came back to Saharanpur. First he went to his house and then to *Nazim* Saheb's house. From there he went to *Dar-e-Jadid* and offered the *Asr* prayers; Maulvi Izhar led the invocations (*Du'a*) and then Maulana Zakariya shook hands till *Maghrib* prayers. Maulana Mohammed Zakariya also visited Gangoh. During his stay in Saharanpur he attended many *ijtamas*.[66]He passed the month of *Ramadhan* in Saharanpur where he used to pledge people before the *Salat* of *Isha*. After

Ramadhan, he visited Sirhind, where he also went to a place about which Mujaddid Alif Thani had said that it was the burial place of many messengers of God that were born in India. From Sirhind, he went to Indo-Pak border and entered Pakistan where a large number of people were waiting for him in their vechicles. He stayed at several places in Pakistan including Rawalpindi,Lahore, Dhaddiyan and Karachi and met several important personalities including Mufti Shafi,Maulana Umar, Qazi Mahmood,Maulana Muhammed Yusuf Bannori. From Karachi, he boarded the plane to Jeddah.[67]

Maulana Muhammed Zakariya's third visit to India was in 1396 A.H. First he went from Jeddah to Dubai and then to Bombay. He stayed for three days at Bombay and then went to Delhi. In Delhi, he reached Nizamuddin, where he met his children. From there he traveled Saharanpur. Maulana Muhammed Zakariya also visited Kandhla, Jhinjhana, Gangoh,Raipur and Sirhind. During his stay in India, he participated in several *ijtamas* and pledged a number of people.[68]

Maulana Muhammed Zakariya visited India for the last time in 1397 A.H. During his flight from Jaddah to Karachi, Maulana Muhammed Zakariya pledged Captain Usman, the chief pilot of the airplane.Maulana Muhammed Zakariya met several people in Karachi and also visited several places and tombs in

Pakistan. Then he traveled to Nizamuddin; from there he journeyed to Ghaziabad and then to Meerut. In Meerut ,he pledged many people and also visited the tomb of *Hazrat* Meeruthi. From there he went to Deoband and then to Saharanpur. As always, he visited Gangoh, Raipur, and performed *Dua* and *Nafils* on the tomb of *Hazrat* Gangohi and Raipuri.[69]

This year in the month of *Ramadhan*, the people gathered in large number. The arrangement was done in *Dar ul-Jadid*. Many great personalities were present there.The Quran was recited in *Taravih* by several people.[70]

Maulana Muhammed Zakariya also invited Nanauta, Jhinjhana, Thana Bhawan, Kandhla, and Sirhind. He visited the tombs of all the great personalities of these places and offered *Dua* and *Nafils*.He pledged a number of people there. Maulana Muhammed Zakariya along with his friends traveled to Raiwand and then to Lahore and Karachi. He left for Jeddah on 30th October.[71]

8. His Books

Maulana Muhammed Zakariya was a prolific writer. It was this quality that put him above all other contemporary scholars. He was able through his writings to develop a rapport with the common masses as well as the educated class. This

made him popular throughout the world. He wrote a large number of books, the number exceeding one hundred. Out of these the names of eighty three are mentioned in his *Aap Biti* No.2. His important works are as follows :[72]

1) *Aujaz-ul- Masalik(Sharh-e- Muatta Imam Malik)*

It was written after the completion of *Bazlul Majhud*, the famous book authored by Maulana Khalil Ahmad, who dictated this to Maulana Muhammed Zakariya. The book was begun in 1345 A.H. The first one and a half volumes were completed within first three months but the rest four and a half took as many as thirty years.[73]

The book is a commentary of *Muwatta Imam Malik* in Arabic. It has been published several times and has been extremely popular among the Arabs especially the Malikites.[74] Maulana Mahmood Hasan describes the following characteristics and features[75] of the book :

1) The research of every narrator has been done in concise but effective manner.

2) In every chapter the view of the four *Imams* has been given with sources from their own books.

3) It also gives arguments in brief about the preferability of *Fiqh Hanafia*.

4) Despite discussions on all the issues of *Fiqh*, an attempt has

been made to keep it short enough.

5) Preceding the book there is a strong Preface describing different rules.

2) *Al- Kaukab al-Durri*

The book was completed in 1353A.H. It is a compilation of Maulana Rashid Ahmad Gangohi's lectures on *Tirmidhi*. The lectures were initially penned by Maulana Muhammed Yayha, father of *Shaikh-ul-Hadith*. Maulana Muhammed Zakariya then reshaped it and got it published.[76]

3) *Aitadal fi Maratib-al-Rijal*

The differences between Muslim League and Congress in 1356 and 1357 A.H. became so severe that the senior *Ulama* became target of attacks on the both sides . The people belonging to one school insulted the scholars of others. Maulana Muhammed Zakariya used to receive a large number of letters which demanded explanations of several problems. Maulana Muhammed Zakariya replied those objections in the form of a book. It became extremely popular and was published several times. In 1390 A.H. Its urdu translation was published under the title *Musalmano Ki Pareshaniyon Ka Behtraeen Ilaaj.*[77]

4) *Lamai-al- Durari*

It was begun in 1376 A.H. and completed in 1388 A.H.It

is based on the lectures of Maulana Rashid Ahmad Gangohi on *Bukhari Sharif*. The lectures were initially penned by Maulana Yayha. Maulana Muhammed Zakariya then reshaped it and wrote side notes. The book is in three volumes having a prologue of 152 pages.[78]

5. *Hikayat-e-Sahaba*

The book describes the stories of the companions of the Prophet-their piety, fearlessness, sacrifices, courage and bravery. It has 12 chapters and an Epilogue.[79]

6. *Fazail-e-Dhikr*

It was written at the behest of Maulana Ilyas. It deals with the importance and benefits of *Dhikr* which has been discussed with the help of the verses of the Quran and the traditions of the Prophet. It has 212 pages, divided in 3 volumes. The first volume deals with *Dhikr* in general, the second with the foremost *Dhikr* that is the *Kalima Tayyaba* and the *Kalima Saum* or *Tasbihat-e-Fatima*.[80]

7. *Fazail-e-Quran*

This was authored at the request of Hafiz Muhammed Yasin, a *Khalifa* of *Hazrat* Gangohi. It has forty *Hadith*s that describe the importance of the Quran and also discusses the etiquettes in the recitation, influence of the Quran on different nations and its position as the final book cancelling all the previous

books. Many other topics concerning Quran have been included.[81]

8. *Fazail-e-Sadaqat*

It was written at the behest of Maulana Ilyas. The book consists of two parts, first one having five chapters and second having two chapters. The first volume deals with charity, *Zakaat* etc. and the second with piety, patience etc.[82]

9. *Fazail-e-Ramadhan*

It deals with the significance of the month of *Ramadhan* including that of *Shab-e-Qadr* and *Aitakaf*. It consists of three parts. The first one about *Ramadhan* having ten *Ahadith*, the second on *Shab-e-Qadr* consisting seven *Ahadith* and the third on *Aitakaf* having three *Ahadith*. The book concludes with a long *Hadith*.[83]

10. *Fazail-e-Hajj*

This was written at the request of Maulana Muhammed Yusuf. This deals with significance of *Hajj* and visits to the important places of Hijaz. It was written to facilitate *Hajj* for the Pilgrims. It consists of ten parts; the first deals with the desirability of *Hajj*, the second with the admonitions for not performing *Hajj*, the third on patiently tolerating the difficulties in the journey, fourth about the reality of the *Hajj*, fifth and sixth, about the significance of Mecca and *Kabah*, seventh,about the significance of *Umra*,eighth, about the importance of a visit to Madina, ninth

about the rules of the visit and tenth about the significance of Madina.[84]

11. *Fazail-e- Namaaz*

This was also written at the behest of Maulana Muhammed Ilyas. It is divided in three parts. The first one deals with the significance of *Salat* and missing it. The second part with the significance of attending *Jama'at* and missing it. The third one is about sincerity and involvement in offering *Salat*.[85]

12. *Fazail-e-Darood*

This book is divided into five parts. The book describes the significance and reward of *Darood Sharif*.[86]

The other important books written by Maulana Muhammed Zakariya are as follows :

1) *Shajrat -al-Hadith* (Unprinted).[87]

2) *Khasail-e-Nabvi — Sharh -e- Shamail-e-Tirmidhi*

It was started in 1343 A.H. and completed on 8th of Jamadi-us-Thani 1344 A.H.[88]

3) *Fazail-e-Tabligh*

This was also written at the behest of Maulana Muhammed Ilyas. It was completed in a few days. It was completed in 1350 A.H.[89]

4) *Usul-e-Hadith Ala Majdhab al-Hanafia*[90]

6) *Risala-e-Taqdir* (Unprinted)[90A]

7) *Sirat-e-Siddique* (Unprinted).[90B]

8) *Risala-e-Faraid-e-Hussaini* (Unprinted).[90C]

9)*Hawashi-e- Kalam Pak* [90D]

10)*Hawashi al-Isha'sh* (Unprinted)[90E]

11)*Hawashi Wa Zail al-Tahdhib* (Unprinted)[90F]

The number of books mentioned by Maulana Muhammed Zakariya in his *Aap Biti* is eighty three. Out of these books some have been published as mentioned above, while others are unpublished.

9. His Morals and Personal Qualities

Shaikhul-*Hadith* Maulana Muhammed Zakariya was gifted with such natural qualities as had made him popular throughout the world. Some of the main features of his personal inclinations of living and dealing with others are as follows:

i. Love for the Prophet

Mufti Mahmood Hasan has quoted a couplet describing the love in the heart of Maulana Muhammed Zakariya for the Prophet Muhammed (S.A.W.)

> "Gauhar-e Hubb-e Muhammed dars-e dil au roshan asth./ Saaf Goyan Qalb au roshan shuda hamrang aan."[91]

> (The pearl of the love for the Prophet is shining gloriously in the heart of

> *Hazrat*(Zakariya). I say it unequivocally that the heart of *Hazrat* has become of the same colour as that of pearl).

The love of the Prophet is the essence of *Iman*, the more intense one has love for the Prophet, the more perfect is *Iman* (faith) and the lesser one has love for the Prophet, the more defective is his *Iman*. It is also clear from several traditions of the Prophet that for perfection in faith one must have more love for the Prophet than for his parents, children, all men and women of the world and all the things of the earth. The love for the Prophet is manifested in one's concern for following him in his life. If the love is perfected, the imitation and emulation will also be perfect. If one does not imitate, his claim of love is false. Maulana Mahmood has said several beautiful couplets in Persian and Arabian languages to convey the same principles.[92] Here are the translations of a few of them :

> "If a person claims for love but does not follow and regularly disobey and opposes, who can accept him as lover?"[92A]
>
> "Without following him, what right one has to claim having love; the true lover does not in fact make claims of love. This is

another thing that his love cannot remain hidden and becomes manifest soon."[92B]

"You can avoid mentioning of love before the people but how will you conceal the paleness of face and dryness of lips."[92C]

"*Ishq* (Love) and *Mushk* (a special perfume) can never remain hidden."[92D]

"Though the love mentioned by tongue is bright but the speechless love is brighter."[92E]

"When the restraint reaches its peak and one's nerves are no more in control, the love comes on the tongue."[92F]

Maulana Mahmoodul Hasan writes :

"*Qutb-e-Alam Ashiq-e-Rasul, Shaikh-ul-Mashaikh, Shaikh-ul-Hadith* Saharanpuri— Whoever has seen him closely knows that his whole life, his movements and his rest, his standing and sitting, his eating and drinking, his walking and speaking, his social relationships, his dealings, his happiness and sorrow, all were in

> accordance with the traditions of the Prophet. When the name of the leader of the beloved Messengers of the Lord of the world is mentioned by him or before him what would the condition of *Hazrat Shaikh* be? On one hand, the extreme of restraint and on the other, storm in the ocean of love — *Hazrat* Shaikh's condition would be the result of the struggle of these two and it is impossible for my pen to describe that."[93]

Maulana Abul Hasan Nadvi has also described his condition which is based on a letter written to him by an attendant of Maulana Muhammed Zakariya.

> "What was the intensity of attachment of Maulana Muhammed Zakariya's heart and spirit with the Holy Land and the City of the Beloved (Madina) and how he felt on departing from it can be gauged from the following lines written by a close attendant of him to the writer of this book:— We had put off *Ahram* after returning from *Taif*. next day we left for Jeddah —— after the

prayers of *Maghrib* suddenly *Hazrat* Zakariya was filled withsentiments. Reaching Jeddah, we stayed at the residence of Muhammed Ali Khan. The whole night passed in anxiety. Only Abul Hasan Saheb and myself were present in the room of *Hazrat*. Rest were in the other rooms. *Hazrat* would get up and sit again and again. I had attended on him several times during last twenty two years. I have seen him in journeys on the occasion of the deaths of his relatives and his guides. I have seen him during the nights of *Ramadhan*, during *Hajj* and on an number of other occasions. But I have never seen him in a condition like that. Sometimes he would peer through the windows and say, "Abul Hasan! let us see the land of Arab today. In the morning we have to return." Next day we had to wait for a while at the airport in the waiting room——. I have seen *Hazrat* weeping several times before. Usually it was not possible to see his tears

and it was only those close to him could describe that———. On that day of departure his condition was entirely unique. He was sitting, and there was a big gathering around him, but he was sitting as if he were alone. No talks, no utterances, no attentions towards anybody. He was crying continuously. The tears were flowing from the eyes ceaselessly. His *Kurta* had become wet. The face had reddened and had been washed by the tears as if someone were sitting under the tap————.”[94]

In a letter to Maulana Madani, when he was on a visit to Hijaz Maulana Zakariya wrote:

“ If you remember, do mention these words also, when you reach the *Bargah* of the Prophet——— a man with a black face, a dog of India has conveyed *salam* to you. If you do one or two *Tawaif* (circumambulation of *Ka'bah*) for this worthless fellow, I do expect from gracious

persons like you, not to feel it a burden. It is these things which are the best gifts for this worthless and incompetent person. Please do not intend to bring any other gift for me————.For me *Dua* and *Tawaf* are more precious than the dates and *Zamzam* etc."[95]

When Maulana Muhammed Zakariya performed his fifth *Hajj* in 1389, Maulana Hasan Ali Nadvi was in his company. He says that :

"In the *bargah* of the Prophet (S.A.W.) I saw strange scenes of Maulana Zakariya's love and fondness for the Prophet and the high stations of proximity with which he was bestowed———. He would sit near the feet of the Prophet for hours in a state of meditation. It seemed as if his thirst would never be satiated. He wouldexpress desire to settle in that Holy Land permanently———."[96]

His love for the Holy Prophet can also be noticed by a glad-tiding given to (Prof.) Majid Ali Khan about him. (Prof.)Majid Ali Khan wrote about this glad-tiding to Maulana Muhammed

Zakariya, who has published that letter in the *Aap Biti* as follows:

> "In the month of *Ramadhan*, during *Aitakaf*, the Prophet had given me a glad-tiding which I could not describe to you at that time. It was that the Prophet told me that Zakariya had taken lead over his contemporaries on account of his *Risala-e-Fazail-e-Darud*.
>
> My humble self felt surprised that *Hazrat* (you) has several other important works in the field of *Hadith* and *Deen*, (why then such a position for *Risala-e-Fazail-e-Darud*). Afterwards, however, my doubt was removed because I felt that *Risala Fazail-e-Darud* was proof of your love for Prophet and it was on this account that you have left you contemporaries behind. A long time back, I had also been given a glad tiding by the Prophet that you recite a particular *Darud* or *Qasida* on Friday which the Prophet liked immensely. If it is so, would you kindly tell the same to my worthless self?———"[96A]

Maulana Zakariya, in his reply wrote,

> " It is not necessary that what is liked is some thing very high. The Prophet has even liked the giving of water to a dog by a prostitute—— .My humble self regularly recites '*Allahumma salle Ala Sayyadana Muhammedin Nabiyyil Ummiyyi wa Ala-alaihi was Sallama Tasleemin*' 80 times after *Asr* on every Friday and I have been doing that for the last 25 to 35 years".[96B]

ii)Love for the People

Any one who is the true follower of God loves His bondsmen.And any one who follows the Prophet loves his *Ummat*. Maulana Muhammed Zakariya was a perfect example of this. He passed his whole life with the aim that the *Ummat* might become rightly guided. He always remained worried about the *Ummat* and would pray for its welfare in the solitude of the night. Not only he himself prayed but also requested others to do the same. Maulana Abul Hasan Ali Nadvi wrights in *Hayat -e-Khalil*:

> " This stay of (Maulana Zakariya) to Madina is for praying for the rise of Islam and the prosperity and the welfare of Muslims. A

> large portion of his days and nights passes in thinking about the problems of Muslims and in praying Allah to open the door of His Mercy for them. "[97]

This is why Maulana Muhammed Zakariya become extremely popular in his life. Maulana Mahmoodul Hasan writes:

> " At this time it is the heart of *Hazrat* (Maulana Zakariya) which is the *Khum Khana-e-Ishq o-Mohabbat* (Tavern of love). The way there is a power house of electricity which distributes it and the way there is a store for anything, in the same way Allah had made the heart of Maulana Muhammed Zakariya a store and a power -house of love. The seekers come and receive as they desire or deserve. The people are attracted towards *Hazrat Shaikh* because in him then love of God is at its peak. When Allah loves someone, he orders *Hazrat Jibriel* to love him. Then all the inhabitants of Heavens are commanded to love him. Then his love is

made common among the people of the world. After this the hearts of the people automatically get attracted towards him accept those for whom there is no peace."[98]

iii) His Tawakkul and *Iman* billah (Confidence and Faith)

Maulana Muhammed Zakariya had full faith (*Tawakkul*) in Allah and His promises. For about fifty years, he continued to teach at Madrasa Mazahir-e-Uloom without receiving any salary. He returned even that salary which he had accepted in the beginning on the insistence of patrons. When Maulana Yayha died and the responsibility to maintain the family fell on his shoulders,Maulana Abdur Rahim Raipuri advised him to shift to Meerut with the *Kutab Khana*, left by his father, because he was in experienced in business and in Meerut Maulana Ashiq Ilahi could guide him. Describing his reaction to that advise Maulana Zakariya writes in his *'Aap Biti'*:

> "At that time , I felt extremely unnerved, my eyes became wet, I pleaded to (Maulana Abdur Rahim Raipuri) '*Hazrat* if it is an order, I will be happy to follow it, and if it is an advice, my desire is that *Hazrat* Saharanpuri will *Inshallah* come back soon

> (from Nainital jail) to help me.' Maulana Raipuri listened to me and said 'Okay, and gave me lots of wishes."[99]

Such was his confidence and faith in Allah that when one of his relatives Maulvi Badrul Hasan insisted on him that he should pass an examination from Aligarh *Muslim* University and told him that this would make him a lecturer at Rs.300/- per month,Maulana Muhammed Zakariya refused saying that the provisions are in the hands of Allah; this was at a time when he was passing under severe financial stain; his father had died and he had a big debt to return. His salary in Madrasa was a partly sum of Rs. 15/- per month. After sometime Nawab Azmat Ali Khan Muzaffar Jang's Waqf established a big *Tabligh* at Dar ul-Uloom which aimed to train such experts in Islam as would be able to counter the modern propaganda. Maulana Sir Rahim Bakhsh, the head council of state Bhawalpur selected Maulana Muhammed Zakariya for this training and visited Saharanpur to convince him. He offered him a salary of Rs. 300/- per month and a number of facilities. Maulana Zakariya politely refused the offer.[100]

On another occasion, Maulana Muhammed Zakariya was offered a job at Hydrabad. He was promised to be given Rs. 800/- per month alongwith a car and a residence for personal use.

The offer was too lucrative for anybody to reject, but Maulana Muhammed Zakariya refused[101] and, in his reply, took the help of a couplet to express his feelings. A line of the couplet was :

> "Mujhko jeena hi nahin Bandah-e-Ahsan hokar."
>
> (I do not want to live under anybody's obligation)

Maulana Muhammed Zakariya's several remarks in his *Aap Biti* depict his total faith in God-- and this writer has several personal experiences showing that when one source of income gets closed the other opens by the grace of God, who is the Cause of all causes. In this context Maulana Muhammed Zakariya describes a very interesting story of a son of a wealthy person. Once his tutor was teaching him from a book that whatever is in one's fate he has to eat and if he doesn't eat willingly he has to take it by force. The boy started disputing with his teacher describing this as false. He told him that he would not read the book again till somebody beat him and forced him to eat. He told the same to his mother and did not eat anything throughout the day. When the sun set he left for a lonely place near the city thinking the hunger in the night and the insistence of mother might break the challenge. When his mother inquired his whereabouts from his

friends she gave them a pot with delicious biryani to be put somewhere near his sleeping son. Late in the night some robbers passed from that side and, when the smell of *biryani* reached them, they came there and found the boy sleeping. They awakened him and asked him what in the pot was? He told them that is was *biryani* but they argued that it could have poison mixed in that for killing them. They started beating the boy asking him if it was poisonous. Then, they beat him with shoes saying that if it did not contain poison he should first eat it himself; the boy was left with no option but to eat.[102]

iv) Charitable Natute

Maulana Muhammed Zakariya was a man believing in the theory of *Faqr.* In the major part of his life, he remained in debts. *Zakaat* was probably not obligatory on him. This was because he did never keep money with himself. Whenever he received money from somewhere he would immediately spend it in some important task or would donate it to somebody. Maulana Muhammed Zakariya used to donate considerable amounts to the needy, the handicapped, the Madrasas, the mosques and the religious institutions.[103] He would also give gifts to his visitors,attendants, *Ulama*, friends and his disciples. One of his *Khuddam* and *Majaz*, *Sufi* Iqbal describes that whenever Maulana Muhammed Zakariya

visited Hijaz, he would hand over to him many a thousand Riyals to distribute them among the workers of *Harem Sharif* including Ashartis Muazzans and Aghwaat. He would give special instructions not to disclose his name. He followed the same practice when he visited Madina where he would get the *riyals* distributed among the poors. On the day of *Eid-ul-Adha*, he would offer sacrifices for in the name of his ancestors, seniors, relatives, friends, *Mashaikh*, *Imams*, *Muhaddithin* etc. Another practice was to distribute useful books. In the month of *Ramadhan*, there used to be a very big gathering which often was in thousands, who would come from distant places to have a glimpse of Maulana Muhammed Zakariya. Yet, all of them were served nice meals.[103A] Maulana Mahmood-ul-Hasan has quoted a Persian couplet about Maulana Muhammed Zakariya which is translated as follows :

> "Even the most charitable wondered seeing the usual gathering at the meals in the house of Maulana Zakariya. Allah would send food of every guest's taste on the *dastarkhwan* of *Hazrat*."[104]

10A. Tasawwuf

Maulana Muhammed Zakariya can be regarded as one of the most renowned and the most popular *Sufi Ulama* of the

Deobandi school. Since his childhood, he grew in an atmosphere of piety, fear of God, sacrifices for his cause and extreme devotion and love for Him. Till the age of eight years, his heart and brain were influenced by the towering personality of the great *Arif* Maulana Rashid Ahmad Gangohi. In his student-life, he came into contact with Maulana Khalil Saharanpuri who nurtured him carefully into an *alim* of immense caliber and an *Arif* with unparalleled devotion. Such was Maulana Muhammed Zakariya's involvement in religious pursuit as had made him popular among scholars while he was quite young.

Maulana Mahmood-ul-Hasan of Gangoh has quoted a number of couplets from a poem composed in praise of Maulana Muhammed Zakariya. These couplets reflect his personality, his proclivities, the condition of his heart, and brain, his sacrifices, his devotion, his immaculate imitation of the Prophet and his love for God and His bondsmen. One of the couplets says:

> "Aatish-e Ishq-e Ilahi Dar-e-dil O Shola Zan,
> Chashm-e Giryan Meechaka nad rose-O Shab sail-i Ravan."[105]
>
> (In the heart of *Hazrat* the fire of the love of the Lord is burning; from his eyes flows flood, day and night, in love of Allah).

In a letter Maulana Muhammed Zakariya quotes a couplet describing his condition which is translated as follows :

"In my heart there is such a pain(of love)
that,if I describe it, my tongue would burn
and, if I keep silent, the inside of the bone
might even burn."[106]

Another couplet describes his tears of love as the drops of *Salsabil* (a river flowing in Paradise) that nourishes the flowers and trees of Paradise. Maulana Muhammed Zakariya himself quotes a couplet in a letter—

"Hamara kaam hai raton ko rona yad-e-
dilber main/ Hamari neend hai mahw-e
Khayal-e yaar hojana."[107]
(My work is to cry in nights in the remembrance of the Beloved; my sleep in nothing but being engrossed in the thought of the Friend).

Maulana Abul Hasan Ali Nadvi says :

"In Shaikh's knowledge, dedication and writing, dignity and patience has such a fire of love which is not hidden from the

eyes of the knowledgeable people. His essence has been intermingled with this jewel of love and this is perhaps more in amount than all other components. His condition is like that described by Sauda in his couplet, translated as follows :

'when the body of Adam had been created with the help of elements. There remained some fire from which was made the heart of lover.' This writer wrote a letter from Hijaz to him. This letter had description of the journey to Madina and there were some couplets in praise of the Prophet(S.A.W.). When it reached *Shaikh*, he underwent a strange condition of heart and mind. Those who were present, describe that he asked one of his attendants to recite those couplets in rhythm. It was the time of summer, *Ramadhan* was in progress and the days of *Aitakaf* had begun. Some persons were serving him by pressing his body. When the couplets were recited, *Shaikh* began

extremely excited. Those who were pressing his body felt as if a wave of electricity had been generated in him. ——————. I have seen it myself that, when I was reading before *Hazrat* Raipuri the tales of Khwaja Nizamuddin Aauliya from a manuscript of mine, *Shaikh ul-Hadith* who was sitting on a cot nearby was so overwhelmed with emotions that the cot started shaking. When he performed *Hajj* in the company of Maulana Yusuf, he at the time of his departure from Hijaz wept as a child cries on being separated from his mother."[108]

Maulana Muhammed Zakariya's life passed in accordancewith the example of the Prophet. He loved any thing which was related to the Prophet. The following couplets describe his unflinching dedication for the Prophet :

"Khak-e-Tayyba Nizd wey Mahboob az aish-e naim; Qalb-o Azmat Siva Farigh Shuda dar Shauq aan."[109]

(The soil of Madina is dearer to *Hazrat* (Maulana Muhammed Zakariya) than the comfort of sleep; His heart has become empty of everything except his (Prophet's love).

"Kha lq-o feil-o natq az Sunnah
Munawwar Sar basar Maidan-e Asr-o
Shafqat Rahat-e dil Khastagha."[110]

(*Hazrat*'s nature, action and speech - all are shining with the *Sunnah* of the Prophet; *Hazrat* is the mine of sacrifice and affection and is the source of comfort for the broken hearts).

10B. His views regarding Tasawwuf and Bai't

1. Shari'ah wa *Tariqah*

Maulana Muhammed Zakariya was not only a perfect *'Arif* in his actions but he was also a great scholar of *Tasawwuf* and *'Irfan*. The relationship between *Tasawwuf* and *Shari'at* has, since long, puzzled the Islamic scholars. They have tried to give an answer to that in their own ways. Maulana Muhammed Zakariya succeeded in discussing the subject in a way that is easily understandable even by commoners. His book *Shari'ah* va *Tariqah Ka Talazum* is a masterpiece on the subject. The book describes in a concise, straightforward, upright and effective manner the

close relation between the two. His other books as well deal with the subject at several places. Thus,in his *Aap Biti*, he describes an incident when Raisul-Ahrar inquired from him, "What the hell this *Tasawwuf* is and what is its reality." Maulana Muhammed Zakariya replied,

> "*Tasawwuf* is the purification of intention nothing more than that; *Tasawwuf* begins from *innamal a'mala bin niyat* (Certainly actions are with intentions and culminates at *Ta'budallaha Ka-annaka Tarahu* (Worship God as if you are seeing Him)."[111]

Hearing this reply he became stunned and said that he was planning to raise several objections but his answer had left nothing now to ask. Maulana Muhammed Zakariya then in his next meeting further explained to him as follows :

> "*InnamalA'maalu bin-niyat* is the beginning of the whole *Tasawwuf* and *An-ta'budullaha ka annaka Tarahu* is its peak. This is what is called *Nisbat* (Link with Allah). The same is called *Yaddasht* (Memory of Allah), and the same is *Hudhuri* (perception of the presence of Allah). All efforts are done

> for the same. *Dhikr-bil-Jahr* is aimed at achieving this stage (or this quality), so is the effort of *Muraqabah* (Meditation). And one who is bestowed upon this treasure by Allah's Grace need not go anywhere."[112]

Maulana Aashiq Ilahi has quoted Maulana Muhammed Zakariya as saying the *Suluk* is the name given to building of the apparent and the hidden self and to keep the heart nd the visible organs of the body busy in the service of the Lord in a way told by the Guide, the Prophet(P.B.U.H.). He further says that *Tasawwuf* is the essence of faith and is not something out of it. The *Shari'ah* which the Prophet has told to the whole world is really *Tariqah* and *Suluk* but only when it enters the organs of the body to reach the heart. He explains it by comparing a sick person who takes a particular food out of compulsion on the advice of a physician and a person who even when he is healthy follows the guidelines provided to him. Thus, in the case of the former, he is following the advice out of compulsion and, in the later case, he is following that on his own will. Similarly a common man worships only out of compulsion while an *Arif* does it on his own will. Maulana describes *Tariqah* as the perfect well-being of the heart which makes him the great lover of the spiritual food called *Shari'ah*.[113]

According to Maulana Muhammed Zakariya, *Tasawwuf* is aimed at achieving the status of *Ehsan* and *Ehsan* is achieved when one worships Allah as if he were seeing Him. The spiritual power of the Prophet was so great that even the staunchest of disbelievers would achieve *Ehsan* by saying *La ilaha Illallah* before him. The companions of the Prophet did not therefore, require any special spiritual exercises or efforts to achieve *Ehsan*. But this spiritual status continued to diminish with the passing away of time being lesser in *Taba'in* and even more less in the *Tab'a taba'in*, and other spiritual leaders. It was to compensate for this that the spiritual personalities searched out the method of spiritual exercises which helped them in getting the status of *Ehsan*. It was this extra emphasis on spiritual perfection that became popular as *Tariqah*, *Suluk* or *Tasawwuf*.[114]

Maulana Muhammed Zakariya says that the first thing the archangel Jibrail taught was *Iman*. The second was Islam and the third *Ehsan*. *Iman* means beliefs, Islam means *Shari'ah* and *Ehsan* means *Suluk*.[115]

It has been quoted from letter no. 36 of Mujaddid Alif Thani by Maulana Muhammed Zakariya that *Shari'ah* is the key to all the acts of the World and Hereafter, and *Tariqah* and *Haqiqah* are the servants of *Shari'ah*. *Shari'ah* has three components: *Ilm* (knowledge), *Amal*(action) and *Ikhlas*(sincerity or purity of purpose).

Unless the three combine, *Shari'ah* is not in full application and, unless the *Shari'ah* is in full application, the pleasure of the Truth cannot be achieved. Thus, *Shari'ah* guarantees goodness of both the worlds. Thus, if any one follows *Shari'ah*, he does not need any other thing. *Tariqah* and *Haqiqah*, for which the *Sufi*s are distinguished serve only the purpose of achieving perfection of *Ikhlas*, the third component of *Shari'ah*. Thus, *Shari'ah* and *Haqiqah* are only aimed at achieving perfection in *Shari'ah*. The stations and different stages through which a *Sufi* passes are only experiences and not the aim which is to achieve the pleasure of God. Those who consider things to be the real aim are wrong doers.[116]

Another advantage of *Suluk*, according to Maulana Muhammed Zakariya, is to make it easy to practise the *Shari'ah*. Idleness and violation which are the results of *Nafs-e-Ammara* (evil soul) are suppressed with the help of this. The aim of following the path of *Sufi*s is not to observe the hidden conditions and the lights and colours.[117]

Maulana Muhammed Zakariya also quotes from a writing of Khwaja Muhammed Masum, who says :

> "The wonders of *Vilayat* (proximity or link with God) are the results of the face of the *Shari'ah* and the wonders of *Nabuvvat*

(Prophethood) are the fruits of the Truth (of *Shari'ah*). Thus, in the wonders of *vilayat* and those of *Nabuvvat*, no wonder is beyond the boundaries of *Shari'ah*———— —."[118]

Another Maktub (letter) of the same *Sufi* says,

"——————— One cannot do without performing what is obligatory and without avoiding what is prohibited. Being a *Muslim* is based on five pillars. If even one of them, is not followed, one's *Deen* will remain imperfect; after the correction of beliefs and apparent deeds, the following of the *Tariqah* of *Sufi*s is necessary for gnosis of the truth and for liberation from the worldly desires. I cannot understand how a bondsman who is empty of the *Marifath*(Gnosis of God), that he is he does not recognize Him, passes his life and becomes close to other things."[119]

Maulana Muhammed Zakariya has quoted an interesting

story on the authority of *Hazrat* Nanautvi. There was a *Shaikh* named, Khwaja Ahmad Jaan. A lady brought before him his blind child and requested him to bring back his sight by moving his hand on his face. Khwaja Sahib said humbly that he was not capable of doing that. She insisted many times but his answer did not change. When, stil,l she did not go, he stood up and started moving from there saying, " It was something which *Hazrat* Isa did and I am not capable of doing that." He had walked only a few steps that he felt an intuition *(Ilham)* in his heart saying that 'who were Isa and Musa to cure; It is only We who cure. Go back to rub your hand on child's face.' He came back whispering, 'only We do' repeatedly and rubbed his hand on child's face[120] whose sight immediately returned.

With the help of this story, he has also explained that *Anal Haq* (I am the Truth) of Mansur Hallaj, for which he was executed, was not in fact his own uttering but was only the repetition of God's intuition to him.

Maulana Muhammed Zakariya has quoted the statements of his several *buzurgs* in *Aap Biti* No.5, and has then concluded by saying that one should remain concerned about oneself. One should not criticize or find faults with others especially about the senior *Ulama* and the jurists.[121]

Maulana Muhammed Zakariya emphasizes the following

of *Sunnah*. In this context he quotes a letter of Maulana Hussain Ahmad Madani:

> "As far as possible, you should be careful to follow the *Shari'ah* and the *Sunnah* of the Prophet. Do not be careless about *Dhikr*. Always be repentant and seek pardon of God for your sins and carelessness. The life is precious; do not waste it. *Saadi* has said :
> 'Whatever is there besides the remembrance of Friend is useless. To read anything but the mysteries of Love is a waste. O Saadi! wash away the non-Truth from the slab of the heart. The knowledge that does not guide to the path of God is ignorance.'"[122]

In another letter, the *Shaikh ul-Islam* admonishes the addressee:

> "Is it true that you have left the *Azkaar* told to you? Sometimes, out of zeal, you do these for a month or two and then leave it. Is it not right that you are not even punctual

> in the five *Salats* with *jama'at*? Is it not right that you do even delay *farz Namaaz* and sleep in the morning till sun rises ? Would these things not sadden your well- wishers? Anyway it is incumbent on you to reform yourself, to follow the *Shari'ah* and to endeavor to revive *Sunnah*. When the difficulties surround you, you guard yourself and, when Allah frees you from those, you become quite careless. Make yourself habitual of *Dhikr* as much as possible."[123]

Maulana Muhammed Zakariya stresses that the world is a place of trial and extraordinary efforts are necessary to face this trial successfully. To explain this he quotes another *Maktub* (epistle) of *Shaikh-ul-Islam* :

> "The worldly difficulties are in fact the Grace of God through which He pulls his slave towards Him. Lest the slave should become a *Fira'un* raising slogans *Ana Rabu-kum ul-Ala*, (I am your highest Lord). The Quran says, 'and if Allah would have

given His provisions in plenty to all humans, they would have begun to make mischief in the world.' The test and the trial are going on in the world in both ways— through worldly gifts and increase in provisions and also through poverty and adversities. 'We test you by putting you in good, and bad conditions' (al-Quran). 'We test you through prosperity and stresses' (al-Quran). Thus, this world is a place of trial and the trials are continuing in numerous ways. One should be worried about passing this test and should not keep attachments with anyone except the True and Eternal Lord. Whatever work you do, convert it into *Ibadat* by the goodness of intention. *Innamal A'malu bin-niyat* (certainly the deeds are judged according to the intentions). Even speaking, eating, drinking and exerting to fulfill human desires— All these can become *Ibadaat*— The real aim of *Dihkr* and *Fikr* is to achieve the pleasure of the True Beloved(i.e. Allah).

To get *Kashf* or *Karammat* (wonders) and to feel *Anwaar* and *Barakat* (lights and benefits), *Fana* and *Baqa* (*Fana*, a technical term, means 'to pass away with the self'). *Qutbiyat* and *Ghausiyat* (Degrees of closeness to Allah) all are unintended. If one makes one's aim, it is dangerous (The poet says) : 'Why do you search *Firaq* (Separation) and *Wasl* (meeting). Search pleasure of Beloved as to long for anything but beloved in a matter of great regret———."[124]

II) Bai't

Maulana Muhammed Zakariya has written separate chapter on *bai't* in his treatise, "*Shari'ah Wa Tariqah Ka Talazum*." According to him *bai't* is one of the features of *Tasawwuf* on which objections have been raised. He says that though *bai't* is not obligatory in *Tasawwuf* but evidences in its favour is present in the Quran and *Hadith*. The Quran says:

"O Prophet, if believing women come to you and pledge (bai't) themselves to associate in worship nothing with Allah

commit neither theft nor child-murder, to utter no monstrous falsehoods (concerning the fatherhood of their children) and to disobey you in nothing, just except their allegiance and implore Allah to forgive them. Allah is Forgiving and Merciful." (60/12 al-Quran).[125]

Maulana Muhammed Zakariya then quotes a *Hadith* on the authority of Hazrat Abed bin Salad, a Badrite that:

The Prophet said to his four companions -" come pledge *(bai't)* your allegiance to me on that you will not associate any one with Allah, will neither commit theft nor adultery, nor will murder your children nor will you make false allegations against anyone and will not do anything in violation of the bounds. One who keeps this pledge, his reward with Allah and one who indulges in any of those sins, if he gets punishment for that in this world it will be a compensation and if Allah remained Merciful on him in the world, in the hereafter, it is in Allah's

> authority either to punish or pardon him.
> This will be in accordance with Allah's will".
> *Hazrat* Abada says that then they pledged
> on these conditions.[126]

Maulana then argues that this bai't was neither a pledge for Islam, nor for *Jihad* and is the *bai't* for which *Sufi*s performed for sticking to the *Shari'ah*.[127]

According to another *Hadith*, the Prophet pledged the women of Ansars on that they will not do mourning. Similarly, *Ibn-e-Maja* reports that the Prophet took pledge from some *Muhajirin* on condition that they would not beg anything from anyone.[128]

Maulana Muhammed Zakariya says that the argument that the *bai't* of *Sufi*s has no sanctity in *Shari'ah* is baseless.

The above mentioned *Hadith* proves beyond doubt that *bai't* in those cases were not for *Khilafat* or *Jihad* but for insistence on certain principles in life. During the reigns of Caliphs *bai't* was not in vogue as it could be confused as *bai't* of *Khilafat* which could result in turmoil. When the kings stopped taking *Bai't*, the *Sufi*s started it as there was no danger then of its being confused with *Khilafat*.[129]

Maulana Muhammed Zakariya then discusses the question of *Bai't's* being *Wajib* (obligatory) or *Sunnah* and quotes Shah Waliullah as saying that *bait* is *Sunnah* because there is no

evidence to prove that one who does not pledge is a sinner. He quotes Shah Waliullah,

> "*Bai't* which is common in *Sufi*s is of many types. The first is *bai't-e-Tauba* (repentance) from sin. The second is *bait -e -Tabarruk*, that is to join the chain of various people for benefit. The third is *bait-e-Takeed-e-azeemat*, that is to make the command of God and to link the heart with none but God. The third type is the real method of *bai't*."[130]

Maulana Muhammed Zakariya says that a *Shaikh* can himself ask anybody to be pledged by him. In this context he quotes a *Hadith* on the authority of Hazrat Jarir :

> "The Prophet said: O Jarir ! spread your hands, I asked what for? He said, for this that you would not serve anyone other than Allah and you will act for welfare of every Muslims. At this, he pleaded, O Prophet, yes but to the best of my capability."[131]

iii) The Need Of Tasawwuf

The Question has often been put forward as to what the need of *Tasawwuf* is. Mulana Muhammed Zakariya has tried to answer it under a separate heading in his book '*Shari'ah Wa Tariqah Ka Talazum.*' He argues that in the life of the Prophet, meeting with him was enough to achieve the status of *Ehsan*. But after Him with the passage of time, the gloom started overtaking the hearts.[132]

He quotes a *Hadith* on the authority of *Hazrat* Anas:

> "The day when the Holy Prophet arrived in Madina, its every object was enlightened. And the day when the Prophet passed away, the darkness prevailed all over. And when we had not even yet shaken our hands of the dust of the of the soil after putting it on the grave of the Prophet, we found difference in the illumination of our hearts. And the cleanliness and illumination which we felt in our hearts while observing the Prophet was no more there."[133]

The earlier as well as the later scholars agree that the spiritual exercises *Rayadhat Wa Majahidat*) are not the real aim

which indeed is *Ehsan*. To gain *Ehsan* the people described treatments according to the diseases (spiritual) which appeared. For example, when the innovations prospered, the *Mashaikh* included the pledge of avoiding those (innovations), at the time of *bai't*. Similarly, in cities where there was a custom of making *tazia*, the *Mashaikh* there also took the pledge not to be involved in that. Maulana Muhammed Zakariya explains the appearance of different orders by saying that the way there are different treatments in Allopathic, Homoepathic and *Unani* systems for the same disease, there are different orders like *Chishtiya, Naqshbandiya, Qadiriya* etc. for the spiritual diseases. Thus different forms of spiritual exercises are treatments based on the personal experiences of different *Mashaikhs*. The way it is useless to ask a doctor or *Hakim* about the source of Penicillin or *Gulbanafsha*, in the same way, it is useless to ask the *Shaikh* about the proof in *Hadith* of every spiritual exercise. Maulana Muhammed Zakariya is harsh on those who try to prove these exercises as *bida'ts*.He says that *bid'at* is the name given to *Ahada fid-Deen* (Innovation in the Religion) and not *Ahada lid-Deen* (Innovation in the religion) Those who cannot differentiate between the two are in ignorance about the religion. *Ahada lid-Deen* is sometimes essential, even obligatory. For example, the weapons used in the past in battle were swords and arrows but now to be dependent on them is to

make oneself vulnerable to death. It is now necessary to use the modern weapons like rifles, cannons, Tanks and Atomic Bombs.[134]

Maulana Muhammed Zakariya then discusses about the necessity of *Shaikh* and its terms. He says that the way, for an ordinary disease of the body, there is requirement of a physician who himself is healthy and also knows how to treat others, in the same way, for the hidden diseases, there is requirement of a guide, who himself is pious and virtuous and is not a wrongdoer and mischief- maker and is also capable of guiding others to perfection. The signs of the credibility of a *Shaikh* are that he should have benefited for a considerably long time from a perfect *Shaikh*, is himself knowledgeable, wise people regard him good and turn to him, one feels in his company an increase in love of God in heart and decrease in love of the world and the people living with him must show improvement in their conditions. If one finds such a person, one should accept him one's *Shaikh* and should feel proud in serving him.[135]

Maulana Muhammed Zakariya defends *Tasawwuf* with the force of his arguments-

> "In the matter of *Tasawwuf* there are two groups, one is that which recognizes the components of *Tasawwuf* like *Tazkia*, *Ehsan*, *Taqwa* etc. separately, but if some-

body gives a name to their collection, they refuse to accept it. The aims and virtues of *Sufi*s are acceptable to them separately but when it is said to them that some persons have collectively called them *Tasawwuf*, they frown ———. There is another group which accepts it, if its name is changed for example, if it is told to them that this is called *Tazkia* in the Quran, *Ehsan* in *Hadith*, and *Fiqh-e-Batin* by some later *Ulama*, there say *Jihad*. There is no reason to oppose it ———. If it had been inner power we could have abandoned the word *Tasawwuf* altogether and had instead called it *Tazkia* and *Ehsan*. But the name *Tasawwuf* has now become too well-known to change————. The authorities in this field have always emphasized the aims and have given the sources secondary position———. They have always refuted the customs which had entered the *Sufi*s due to outside influences——. Whether it is *Hazrat Shaikh*

> Abdul Qadir Jilanis *Fatuhul Ghaib* or *Ghaniyat ul-Talibin* or *Shaikh* Shahabuddin Suherwardi's *Awarif ul-Maarif* of *Hazrat* Mujaddid's *Maktubat Imam Rabbani'* or Shah Waliullah's *Tasneefat'* or *Hazrat* Gangohi's '*Maktubat*' or Maulana Thanavi's *'Tarbiyat ul-Salik'* and *Qasd as-Sabil'* —In all these books, the writers have separated the milk from water,"[136]

Maulana Muhammed Zakariya has discussed the history of *Tasawwuf* on the basis of Ibn-e-Taymiyah's *Fatwa* (11th Volume). The word *Sufi* was not known till the 3rd century; it became popular after that and is found in the sayings of many *Imams* and *Shaikhs* including Ahmad bin Hanbal, Abu Sulalman Qarani, Sufiyan Thauri, and Hasan Basri. The *Ulama* differ on its etymology. Ibn-e-Taymiyah has argued that it is derived from *Suf*, a garb worn by *Sufi*s. The *Sufi*s first appeared in Basra. The first people who made a *Khanqah* were the disciples of Abdul Wahid bin Zaid, one of the *Khanqah* of Hasan *Basri*. *Basra* at that time was known for the piety and "carefulness of its people. For this reason it was said that, *Fiqh* belongs to Kufa and *Ibadat* to Basra. Their piety was such that, when Yayha bin Saeed Qastani listened the Quran, he became unconscious. The same happened with Ali bin Fuzail bin

Ayyas. The people of Basra usually wore *suf* and therefore called *Sufi*s but *Tasawwuf* was not limited to wearing a particular dress. *Tasawwuf* was in fact a condition of spirit for them. Some of them defined *Sufi* as one who has become free of blemishes and has immersed in the *Fikr* of Allah and has started considering gold equal to stone. After that, three groups of *Sufi*s emerged, the first one were *Sufia-ul-Haqaiq*, the true *Sufi*s. The second type of *Sufi*s remained in *Khanqahs* and are not fully aware of the realities. Still they stick to what is obligatory and avoid what is forbidden, follow the etiquettes of *Sufis* and are not too much fond of the world. The third type of *Sufi*s are those who are *Sufi*s in name only. There only aim is to wear the dresses peculiar to *Sufi*s, to innovate new methods and to cram a few sayings or exercises of the *Sufi*s to impress the ignorant public.[137]

iv) **Dhikr and Shughl**

A) *Dhikr -e -Nafi Asbaat*

About spiritual exercises (*Ashghal*) and conditions.(*Ahwal*) Maulana Muhammed Zakariya writes :

> "Among (remembrance) of the superior
> most is the *Dhikr* (remembrance) of Allah
> and out of all the forms of *Dhikr* the most

important is the statement *Lailaha Illallah* (there is no God except Allah). This is why the *Sufis* include this *Kalima Sharif* in their schedules of *Dhikr*. The style and method,however vary from one *Shaikh* to other as the sequence of medicines change from one doctor to another. I have often witnessed that a patient did not respond to the prescription of a doctor and when he went to another doctor he prescribed the same medicines with slight change in sequence and quantity and the patient improved."[138]

In support of the importance of *Kalima Tayyaba Shaikhul Hadith* notes a tradition on the authority of Abu Saeed Khudri. The Holy Prophet said:

"Once *Hazrat* Musa pleaded before God to tell him a *Wird* (Devotional exercise) of some words with which he could remember and call Him. Allah told him to say *Lailaha illallah*. He pleaded, 'O Lord! the whole world says the same. 'Allah again told him

to say *La ilaha illallah.* They again he said: O Lord! Tell something special for me. At this Allah said, "If all the seven heavens and seven earths are put on one side of the balance and *La ilaha illallah* on the other side the later side will be heavier."[139]

Maulana Muhammed Zakariya quotes Mulla Ali Qari as saying that there is no doubt that the *Dhikr* of *Kalima Tayyaba* is the foremost among all the *Dhikrs.* This is the base of *Deen* on which stands the building of the whole *Deen* and this is the Holy Statement around which revolves the wheel of the religion. *Shaikh ul-Hadith* then says that the *Mashaikh* of *Chishtiya* have 12 *tasbihs*, the first two are of *La ilaha illallah* then, four of *illallah*, then six of Allah Allah and the last *tasbih* of Allah.[140]

B) Pas Anfas

" *Pass Anfas*" is another method of *Shughl* followed by the *Mashaikh.* In this exercise, Allah is mentioned alongwith the breath in different style. Maulana says that the elders of *Tariqah* have regarded it very effective. Man should remain alert with

every breath and without the help of pass anfas his heart cannot be cleaned of dirts and glooms. Quoting *Hazrat* Madani's *Maktubaat* (17/J.3) ,Maulana Muhammed Zakariya writes that the real aim of *pass anfas* is that no breath of man should be empty of the Dhikr of Allah neither inspiration nor expiration.[141]

C) Imagination of a Shaikh

Writing about *Tassawwur-e-Shaikh* (imagination of Shaikh) Maulana Muhammed Zakariya says this is also called *Shughl-e-Rabta* (link), *burzakh* and *wasta*. This is also one of the important forms of spiritual excercise. The *Mashaikh* have attached great significance to it though a few elders regard it unpermissble and in correct.[142]

Maulana Muhammed Zakariya argues that if during imagination the love of Shaikh befills the heart there is nothing wrong in it. He may imagine the Shaikh to be in his bossom or may think that he is present or he knows his state. It is on the issue on the presence of Shaikh that the elders differ. Some regard it correct and the olthers think it to be immproper. The latter Ulama have, however, forebidden it because it often becomes a belief for

common people.[143]

Maulana Zakariya quotes several traditions in support of imagination. He, therefore, finds it difficult to regard the imagination of a Shaikh to be totally forbidden. He, however, adds that it would become forbidden if it pulls a man towards unpermitted activities. According to him:

> "For removing the dangers and for those involved in the false love, the imagination of a *Shaikh* is a big remedy. It is written in *Talimuddin* (P 877)that ,in the books of *Tasawwuf*, it is mentioned that the imagination of *Shaikh* and his wonders creates love and strengthens the attachment. The strengthening of relation results in multiple scholars have, however, described only one benefit in *Tasawwur-e-Shaikh* which is that one imagination expels another imagination and there is central station of attention and dangers fade away."[144]

Maulana Muhammed Zakariya presents the views of

several experts. Maulana Thanavi says that this excercise (*Tasawwur-e-Shaikh*) is beneficial only for the distinguished *Sufis* and is harmful for the common people where it can often take the form of face worship. Imam Ghazali also warned against this. Maulana Madani, however, defends it and regards it not only permissible but also beneficial. Maulana Imdadullah has directed Maulana Muhammed Qasim Nanautavi, his *Khalifa*, to sit after *Salat* of *Fajr*, *Maghrib* and *Isha* in a room and to imagine about *Shaikh*. Shah Waliullah has also given arguments in favour of it.[145]

Maulana Muhammed Zakariya describes that once *Hazrat* Gangohi was in a state of great excitement. The issue of *Tasawwur-e-Shaikh* was in discussion. He said: "Should I say?" He was asked to say,. he again repeated, "Should I say ?" He was again requested to say. He, however, again asked, "Should I say?"When he was requested to say third time, he said that , for a period of three full years, the face of *Hazrat* Imdadullah has been in his heart and he did not do anything without asking him; then his excitement grew and again asked "Should I say?" Then he said that for a number of years the Prophet lived in his heart (His imagination) and he (Maulana Gangohi) did not do anything without asking him.[146]

v) <u>Kashf-e-sudoor and kashf-e-qaboor</u>

Kashf (I.e. Unveiling of hidden) is common in *Tasawwuf*.

Maulana Muhammed Zakariya says that *Kashf* can occur to anybody doing struggle for a particular aim and the *Mashaikh* do not attach any importance to it. Sometimes the *Mashaikh* even stop their disciples from spiritual excercises when they start feeling *kashf.* Maulana Muhammed Zakariya writes :

> "My *Hazrat* (Maulana Khalil Ahmad) used to say that *kashf* was as if one going towards a destination starts looking at the flowers, orchard etc. on the sides of the road and, if one got involved too much in them, he would reach his destination late ————. My *Hazrat* rarely felt *kashf* but *ala-Hazrat* Shah Abdul Rahim felt it so often."[147]

Maulana Muhammed Zakariya says that *kashf* is not directly related with *Suluk* but is not against *Shari'ah.* The traditions of the Prophet prove this.His hearing of the sound of torture in two graves to their inhabitants for not washing the urine and for back biting is well known. He has described many more traditions and other tales in support of the scourge in the graves.[148]

Kashf is the result of the purification of heart. A man with pure heart sees with the light put in his heart by God. Maulana

Muhammed Zakariya has quoted the well known *Hadith*:

> "Save yourselves from the insight of a *Momin* (a perfect believer) because he sees with the light of Allah."[149]

He explains that, when a man becomes close to God, a light is generated in his heart which makes him observe what is not visible to others. He quotes another *Hadith* which means that when Allah loves a bondsman, He becomes his eyes with which he sees and his feet on which he walks. Once a person achieves this state of proximity with God, hidden things start appearing before him.[150]

vi) Shathiyat

Shatha is statement seemingly violative of *Shari'ah* which comes spontaneously on a person's tongue in a state of spiritual excitement. Maulana Muhammed Zakariya says that, if such statements are made spontaneously in a state of excitement, they are neither the cause of disbelief nor *shirk*. To explain it he quotes a *Hadith*, when a person, out of extreme happiness on getting back his lost camel, uttered, 'O God you are my bondsman and I am your Lord,'The Prophet says that he spoke it erroneously out of ecstasy. When an allegation was made against *Hazrat* Aisha and ultimately the Quranic Verses were revealed freeing her of the

wrong allegations, she, out of excitement, refused to meet the Prophet and instead would thank only Allah. Thus, despite an apparent disrespect to the Prophet, her act would not be a sin because she was overwhelmed with emotions. When Khwaja Ahmad Jaan passed his hands on a blind child's face curing his sight and said, 'We do it,' We do it,' it would also not be regarded *Kufr* because it was in fact a statement made on behalf of God by him in a state of ecstasy.[151]

Maulana Muhammed Zakariya describes on incident of his life. A *Majzub* (a person who remains overwhelmed with excitement) used to sit on the steps of Jama Masjid. One day he started shouting" neither I am your slave nor are you my Lord." *Na main tera bandha na tu mera Khuda*. The people caught him and brought before *Qazi*. *Qazi* Saheb asked him what he was saying. He said that the "*Satan* was forcing him for last two hours to say, 'You are my Lord and i am your slave' and I am scolding him saying,'neither you are my lord nor i am your slave."; So, without understanding the proper context of *Shahadat*, they should not be maligned.[152]

Shukr and *Ghashi* (intoxication) are often the cause of *Shathiyat* and had been common among *Sufis*. This intoxication,Maulana Muhammed Zakariya says, is incorrect if it is due to inability of the heart to tolerate the burden of strong

inspiration. It may even lead to unconsciousness. When he saw a glimpse of the light of God. He quotes *Hazrat* Thanavi's *Al-Kashf* saying that the loss of consciousness is not only the result of physical conditions but is also often the result of the conditions of soul. Because this appears without any intention it cannot be declares a sin.[153]

11. Khulafa

The list of the *Khulafa* of Maulana Muhammed Zakariya is very long. "*Maulana Muhammed Zakariya Aur Unke Khalifa*" gives a list of fifty two persons—

Mufti Wali Hasan, Maulana Abdullah Kurasvi, Maulana Hashim Bukhari, Maulana Sayyed Rashiduddin, Maulana Sayyed Mufti Mukhtaruddin, Maulana Imamuddin, Maulana Faqir Muhammed, Alhaj Hakim Abdul Quddoos Deobandi, Maulana Abdul Hai, Maulana Muhammed Zubair, Hazrat Maulana Muhammed Mustafa, Alhaj Ahmad, Maulana Hasan Ahmad, Maulana Najibullah, Alhaj Hafiz Sagheer Ahmad, Hazrat Mufti Bashir Hasan Ahmad, Maulana Muhammed Billal Ibrahim, Maulana Abul Rahim, Maulana Azizur Rehman of Rawalpindi, Maulana Abdul Rahim of Bijnor, Mufti Ismail of Gujrat, Maulana Abdul Jabbar of Moradabad, Maulana Kifaitullah of Gujrat, Dr. Ismail of Madina. Maulana Muhammed Sajjad of Azamgarh, Maulana Abdul Haleem of

Jaunpur, Mianji Muhammed Ishq of Mewat, Alhaj Muhammed Zaki of Bhopal, Maulana Muhammed Hashim Hasan of Patiala, Maulana Sayyed Khalil Husain of Deoband, Sayyed Sabir Hasan of Saharanpur, Alhaj Hafiz Siddque Ahmad of Mirzapur, Maulana Qari Rahim Baksh of Multan and Maulana *Sufi* Abdul Ahad of Bihar.[154] Maulana Ubaidullah of Bangalow Wali Masjid Hazrat Nizamuddin.

Some of the important ones especially in terms of their relationship with Madrasa Mazahir-e-Uloom are as follow:

1) Maulana Mufti Wali Hasan

He was born in 1924 of Tonk. His father was linked with several institutions including Nadwat-ul-Uloom and Mazahir-e-Uloom. Then he left for Pakistan where he become *Shaikh ul-Hadith* and *Rais* (head) of *Dar-ul-Ifta*, Jamiat-ulalama-ul-Islamia, Allama Bannori Town, Karachi. He was initially pledged by Maulana Hamidullah. After his death, he became a disciple of Maulana Zakariya who then gave him permission for *bai't.*[155]

2) Maulana Abdullah Kusavi

He was born at Kursi in Lucknow in 1332 A.H. From 1357 A.H. onwards, he studied in Mazahir-e-Uloom. After that he was pledged at the hands of Maulana Zakariya.[156]

3) Maulana Faqir Ahmad

He belonged to Port Blair (Andaman). From 1965 to

1972, he studied in Mazahir-e-Uloom. After that he returned to Andaman and worked there for the cause of *Deen*. He received *Khilafat* from Maulana Muhammed Zakariya in 1973A.D. at the age of 23 years.[157]

4) Maulana Hasan Ahmad

He was born in 1368 A.H. at Azimabad (Bihar). In 1962 he joined Madrasa Anwar ul-Uloom Gaya. After that he joined Madrasa Mazahir-e-Uloom in 1384 A.H. He was pledged during his student-life as on exceptional case by Maulana Muhammed Zakariya, who usually did not pledge the students. He was given permission in 13497 A.H.[158]

5) Maulana Najibullah

He was born at Champaran, Bihar, in 1353. He joined Madrasa Mazahir-e-Uloom in 1384 A.H. and studied till 1392 A.H. He was pledged in 1387 A.H. He accompanied Maulana Zakariya in several tours including pilgrimages. He was given permission in 1397 A.H. He remained in Mazahir-e-Uloom for about 60 years in different capacities. Then he migrated to Madina.[159]

6) Maulana Abdul Jabbar Qazmi

He was born in 1907 A.D. at Azamgarh. After his initial studies in his hometown, he joined Mazahir-e-Uloom in 1345 A.H. He completed his studies in 1348 A.H. After that he was pledged by Maulana Zakariya, who later on also gave him his *Khilafat*. At

his behest he authored '*Imdad al- Bari.*' Later he became *Shaikh* ul-*Hadith* of Jamia Qasmia Shahi.[160]

7. Mufti Mahmood Hasan

He was born in 1325A.H. at Gangoh, two years after Maulana Rashid Ahmad Gangohi's death. His father was pledged by Maulana Rashid Ahmad Gangohi. He took his higher education in Mazahir-e-Uloom from 1341 to 1350. After that he studied in Dar-ul-Uloom and was appointed *Mudarris* in 11351 A.H. In 1353 he became *Naib Mufti*. In 1357 he joined Jamia ul-Uloom Kanpur and after four years was nominated as *Shaikh* ul-*Hadith* there. In 1384 he joined Ifta at Dar ul-Uloom Deoband. In 1386 he became one of the patrons of Madrasa Mazahir-e-Uloom. He pledged by *Shaikh -ul-Hadith* in 1349 A.H. He was given *Khilafat* after forty years of taking *bait*. He wrote several books. [161]

8. Maulana Munawwar Hussain

He was born in 1326 A.H. at village Altabari (Bihar) . He joined Madrasa Mazahir-e-Uloom in 1342 A.H. He became a *Mudarris* there in 1351 A.H. Initially he was pledged by Shah Yusuf Kashmiri. Then, he was pledged by Maulana Hussain Ahmad Madani. After his death he was pledged by *Shaikh* ul- *Hadith* in 1378 A.H. [162]

9. Maulana Talha

He is Maulana Zakariya's only son. He was born in 1368

A.H. He took education in Nizamuddin and Mazahir-e-Uloom. He was initially pledged by Maulana Shah Abdul Qadir Raipuri.[163]

10. <u>*Sufi* Muhammed Iqbal</u>

He was born in 19226 A.D. in the house of Dr. Khalil ur-Rehman of Hoshiarpur. He studied among other places at *Nadwat ul-Ulama*, Dar-ul-Uloom. Since his childhood he had great love for Maulana Ashraf Ali Thanavi and wanted to get pledged by him. But before his desire could be fulfill, he died. *Sufi* Iqbal then got pledged at the hands of Maulana Zakariya, whom he had seen in his dream giving milk to him. In 1945, he requested Maulana Zakariya for *ba'it*. But he told him to chose either Maulana Hussain Ahmad Madani or Maulana Raipuri. On his insistance however, Maulana Muhammed Zakariya pledged him. After bait his concepts with *Shaikh* grew and he studied his books frequently. Later in the shifted to Madina. He was given permission in 1348 A.H. of the first non *Ulamas* who were given *bai't*. He authored several books and also edited and published many books related to Maulana Muhammed Zakariya.[164]

Notes:

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2. Maulana Mahmood Hasan, *Wasf-e- Shaikh*. MaktabaMahmoodya. Jama Masjid Shahr Meerut, 1399 p,34
3. Muhammed Thani Hasani, *Hayat-e-Khalil, Voll. 11*, pp,584, 585.
4. Muhammed Thani Hasani, *Op.cit.*, p, 585
5. Mahmood Thani Hasani *op.cit*, voll 11 p,585
6. Maulana Mahmood Hasan, *op.cit*, p,25
7. Maulana Muhammed Zakariya, *Shari'ah wa Tariqah ka Talazum*. Kutub Khana Ishaat ul uloom, Moh. Mufti, Saharanpur,1986, p,3 8. Maulana Muhammed Zakariya. *Op.cit* , p, 4,5
9. Maulana Muhammed Zakariya *op.cit*, p, 6,7
10. Maulana Muhammed Zakariya,*Aap Biti*. Maktaba *Shaikh* Zakariya. Mufti street, Saharanpur, No. 2, p, 60
11. Maulana Muhammed Zakariya *op.cit*, No.2. p.61
12. Maulana Muhammed Zakiriya, *Aap Biti*. No. 1, p,12
13. Muhammed Thani Hasani, *Op.cit*, Voll 11. p, 604
14. Muhammed Thani Hasani *Hayat-e- Khalil*, Voll 11.p. 605.
15. Muhammed Thani Hasani, *op.cit*, voll 11. p, 606
16. Maulana Muhammed Zakirya. *Al Ihtadal li Maratib al-rijal*, Kutub Khana Ishaat ul-uloom Saharanpur, 1357 p.31
17. Please refer to wali Kamil ,pp, 13,15
18. Maulana Mahmood Hasan , Wast-e-*Shaikh* . p, 40
19. Please refer tp Wali Kamil, pp, 25-28
20. Maulana Muhammed Zakirya , *AapBiti*, No. 1 p, 17-18
21. Maulana Muhammed Zakirya *Aap Biti* No.1. pp, 23-24
22. Maulana Muhammed Zakirya ,*Aap Biti* No.2p.97
23. Maulana Muhammed Zakirya *Aap Biti* No.2. p,99.
24. Maulana Muhammed Zakariya , *op.cit*, No. 2, p, 109.
25. Maulana Muhammed Zakirya , *op.cit*. No. 2, pp,125-127
26. Maulana MuhammedZakariya, Op.cit., No. 2, pp, 128-129.
27. Maulana Mahamood Hasan, *Wast-e-Shaikh* ,p, 48.
28. Maulana Mahmood Hasan *Op.cit* pp, 48-49.
29. Maulana Mahmood Hssan *Op.cit*. p, 49.
30. Maulana MahmoodHasan, *Op.cit.*, p, 49
31. Maulana Muhammed Zakariya, *Op.cit*. No.4, p, 8.
32. Maulana MuhammedZakariya, *Op.cit.*, No. 4, p, 10.
33. Maulana Mahmood Hasan, *Op.cit*. pp, 130-132.

34. Maulana Mahmood Hasan, *Op.cit.* pp, 132-133.
35. Maulana Mahmood Hasan, *Op.cit.* p, 133.
36 Maulana Mahmood Hasan, *Op.cit.* p, 136.
37. Maulana Mahmood Hasan, *Op.cit.* p, 150.
38. Maulana Mahmood Hasan, *Op.cit.* p, 152.
39. Maulana Mahmood Hasan, *Op.cit.* p, 180.
40. Please refer to *Aap Biti*, No. 4, p, 154.
41. Maulana Mahmood Hasan, *Op.cit.* p, 181.
42. Maulana Mahmood Hasan, *Op.cit.* p, 181.
43A. Maulana Mahmood Hasan, *Op.cit.*, p, 182.
43. Maulana Mahmood Hasan, *Op.cit.* p, 182.
44. Maulana Mahmood Hasan, *Op.cit.* pp, 182-183.
45. Maulana Mahmood Hasan, *Op.cit.* pp, 183-184.
46. Maulana Mahmood Hasan, *Op.cit.* p, 184.
47. Maulana Mahmood Hasan, *Op.cit.* p, 185.
48. Maulana Mahmood Hasan, *Op.cit.* p, 218.
49. Maulana Mahmood Hasan, *Op.cit.* p, 257.
50. Maulana Muhammed Zakariya, *Aap Biti*, Vol. I, No. 4, pp, 24-25.
51. Maulana Mahmood Hasan, *Op.cit.* pp, 231-232.
52. Maulana Muhammed Yusuf Tulla, *Maulana Muhammed Yusuf* Aur *Unke Khulafa*, Daru ul-Uloom Al Arabia al Islamia, Vol. I, pp, 345-348.
52A. Maulana Muhammed Zakariya, *Op.cit.*, Vol. I. No. 4, p, 146.
53. Maulana Muhammed Zakariya, *Op.cit.*, Vol. I, No. 4, p, 160.
54. Maulana Muhammed Thani Hasani, *Hayat-e-Khalil*, Vol. I, pp, 276-277.
55. Maulana Muhammed Zakariya, *Op.cit.*, No. 4, p, 173.
56. Maulana Muhammed Zakariya, *Op.cit.*, No. 4, p, 177.
57. Maulana Muhammed Zakariya, *Op.cit.*, No. 4, pp, 177-179.
58. Maulana Muhammed Zakariya, *Op.cit.*, No. 4, pp, 180-184.
59. Maulana Muhammed Zakariya, *Op.cit.*, No. 4, pp, 185-188
60. Maulana Abul Hasan Ali Nadvi, *Shaikul Hadith Muhammed Zakariya*, Maktaba-Islamia, Lucknow 1982 A.D. pp, ??
61. Maulana Muhammed Zakariya, *Op.cit.*, p, 160.
62. Maulana Muhammed Thani Hasani, *Hayat-e-Khalil*, pp, 274-287.
63. Maulana Muhammed Zakariya, *Op.cit.*, No. 4, p, 173.
64. Maulana Muhammed Zakariya, *Op.cit.*, No. 4, pp, 177-179.
65. Maulana Muhammed Zakariya, *Op.cit.*, No. 4, pp, 182-184.
66. Maulana Muhammed Zakariya, *Op.cit.*, No. 4, pp, 185-188.
67. Maulana Muhammed Zakariya, *Op.cit.*, No. 7, pp, 10-28
68. Maulana Muhammed Zakariya, *Op.cit.*, No. 7, pp, 30-64
69. Maulana Muhammed Zakariya, *Op.cit.*, No. 7, p, 66.
70. Maulana Muhammed Zakariya, *Op.cit.*, No. 7, p. 74.
71. Maulana Muhammed Zakariya, *Op.cit.*, No. 7, pp, 105-113
72. Maulana Muhammed Zakariya, *Op.cit.*, No. 7, pp, 114-192
73. Maulana Muhammed Zakariya, *Op.cit.*, No. 7, pp, 193-207.

74. Maulana Muhammed Zakariya, *Op.cit.*, No. 7, pp, 216-228.
75. Maulana Muhammed Zakariya, *Op.cit.*, No. 7, p, 226.
76. Maulana Muhammed Zakariya, *Op.cit.*, No. 7, p, 226.
77. Maulana Muhammed Zakariya, *Op.cit.*, No. 2, p, 147.
78. Maulana Muhammed Zakariya, *Op.cit.*, No. 2 p, 148.
79. Maulana Muhammed Zakariya, *Op.cit.*, No. 2, pp, 149-150.
80. Maulana Muhammed Zakariya, *Op.cit.*, No. 2, pp, 150-151.
81. Maulana Mahmood Hasan, *Op.cit.*, pp, 86-88.
82. Maulana Muhammed Zakariya, *Op.cit.*No. 2, p, 150
83. Maulana Mahmood Hassan, *Op.cit.*, pp,78-79
84. Maulana Mahmood Hassan, *Op.cit.*, p, 79.
85. Maulana Mahmood Hassan, *Op.cit.*, pp, 79-80.
86. Maulana Muhammed Zakariya, *Op.cit.* No.2, p, 148.
87. Maulana Mahmood Hassan, *Op.cit.*, pp, 80-81
88. Maulana Mahmood Hassan, *Op.cit.*, pp, 81-82.
89. Maulana Mahmood Hassan, *Op.cit.*, p, 82.
90. Maulana Muhammed Zakariya, *Aap Biti* No. 2, pp, 140-149.
91. Maulana Mahmood Hasan, *Op.cit.*,p, 300.
92. Maulana Mahmood Hasan, *Op.cit.*,pp, 300-302.
92A. Maulana Mahmood Hasan, *Op.cit.*,p, 301
92B. Maulana Mahmood Hasan, *Op.cit.*,p, 302.
92C. Maulana Mahmood Hasan, *Op.cit.*,p, 302.
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92E. Maulana Mahmood Hasan, *Op.cit.*,p, 302.
92F. Maulana Mahmood Hasan, *Op.cit.*,p, 302.
93. Maulana Mahmood Hasan, *Op.cit.*,p, 303.
94. Maulana Muhammed. Thani, *Sawanah-e-Yusuf*, 1388, pp, 122-124.
95. Maulana Mohd. Thani, *Op.cit.*, pp, 124-125.
96. Maulana Mahmood Hasan, *Op.cit.*,p, 310.
97. Maulana Mahmood Hasan, *Op.cit.*,p, 318.
98. Maulana Mahmood Hasan, *Op.cit.*,p, 323.
99. Refer to Wali Kamil, pp,8-9.
100. Maulana Mahmood Hasan, *Op.cit.*,pp, 332-333.
101. Maulana Mahmood Hasan, *Op.cit.*,pp, 334-335
102. Maulana Mahmood Hassan, *Op.cit.*, pp, 237-339.
103. Maulana Mahmood Hassan, *Op.cit.*, p, 340.
104. Maulana Mahmood Hassan, *Op.cit.*, p, 340.
105. Maulana Mahmood Hassan, *Wasf-e-Shaikh*, p, 290.
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110. Maulana Muhammed Zakariya, *Op.cit.*, No.2, pp, 49-50.

111.Maulana Abul Hasan Ali Vadvi, *Shaikh-ul-Hadith Maulana Muhammed Zakariya*, pp. 256-257

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113.Maulana Muhammed Zakariya, *Shari'ah* Wa *Tariqah ka Talazum*, Kutub Khana Ishaat-ul Uloom, 1968, pp, 93-94.

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115.Maulana Muhammed Zakariya, *Op.cit.* pp, 97-98.

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120.Maulana Muhammed Zakariya, *Op.cit.* p, 102.

121.Please refer to *Aap Biti* No.5.

122.Please refer to *Maktubat Shaikhul Islam*, 69/3, p, 270.

123.Please refer to *Maktubat Shaikhul Islam*, 70/2.

124.Please refer to *Maktubat Sahikhul Islam*,59/3, p, 129.

125.Al Quran 60/12.

126.Maulana Muhammed Zakariya, *Op.cit.* pp, 121-122.

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129.Maulana Muhammed Zakariya, *Op.cit.* p, 123.

130.Maulana Muhammed Zakariya, *Op.cit.* pp, 124-125.

131.Maulana Muhammed Zakariya, *Op.cit.* p, 130.

132.Maulana Muhammed Zakariya, *Op.cit.* p, 131.

133.Refer to Miskat, p, 597

134.Maulana Muhammed Zakariya, *Op.cit.* pp, 143-144.

135.Maulana Muhammed Zakariya, *Op.cit.* pp, 147-148.

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141.Refer to *Hazrat Madani's Muktub*, 17/J.3.

142.Maulana Muhammed Zakariya, *Op.cit.* p, 178

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145.Maulana Muhammed Zakariya, *Op.cit.* p, 183.

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147.Maulana Muhammed Zakariya, *Op.cit.* pp, 192-193.

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149.Maulana Muhammed Zakariya, *Op.cit.* p, 199

150.Maulana Muhammed Zakariya, *Op.cit.* pp, 200-202.

151.Maulana Muhammed Zakariya, *Op.cit.* p, 205

152.Maulana Muhammed Zakariya, *Op.cit.* pp, 208-209.

153. Refer to *Hazrat* Thanvi's *Al-Takeshuf*.

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157. Maulana Muhammed Yusuf, *Op.cit.*, Vol. III, pp. 65-81.

158. Maulana Muhammed Yusuf, *Op.cit.*, Vol. III, pp. 139-149

159. Maulana Muhammed Yusuf, *Op.cit.*, Vol. III, pp. 150-160.

160. Maulana Muhammed Yusuf, *Op.cit.*, Vol. III, pp. 265-276

161. Maulana Muhammed Yusuf, *Op.cit.*, Vol. II, pp 15-46.

162. Maulana Muhammed Yusuf, *Op.cit.*, Vol. II, pp 47-80.

163. Maulana Muhammed Yusuf, *Op.cit.*, Vol. II, pp. 90-100.

164. Maulana Muhammed Yusuf, *Op.cit.*, Vol. II, pp. 227-262.